The SRV JOURNAL

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We encourage readers & writers in a variety of roles & from a variety of human service backgrounds to subscribe & to contribute. We expect that writers who submit items will have at least a basic understanding of SRV, gained for example by attendance at a multi-day SRV workshop (see this issue's training calendar), by studying relevant resources (see page 4 of this journal), or both.

We are particularly interested in receiving submissions from family members, friends & servers of devalued people who are trying to put the ideas of SRV into practice, even if they do not consider themselves as 'writers.' Members of our editorial boards will be available to help contributors with articles accepted for publication. The journal has a peer review section.

STATEMENT OF PURPOSE

WE BELIEVE THAT SOCIAL ROLE VALORIZATION (SRV), when well applied, has potential to help societally devalued people to gain greater access to the good things of life & to be spared at least some negative effects of social devaluation.

Toward this end, the purposes of this journal include: 1) disseminating information about SRV; 2) informing readers of the relevance of SRV in addressing the devaluation of people in society generally & in human services particularly; 3) fostering, extending & deepening dialogue about, & understanding of, SRV; & 4) encouraging the application of SRV as well as SRV-related research.

We intend the information provided in this journal to be of use to: family, friends, advocates, direct care workers, managers, trainers, educators, researchers & others in relationship with or serving formally or informally upon devalued people in order to provide more valued life conditions as well as more relevant & coherent service.

The SRV Journal is published under the auspices of the SRV Implementation Project (SRVIP). The mission of the SRVIP is to: confront social devaluation in all its forms, including the deathmaking of vulnerable people; support positive action consistent with SRV; & promote the work of the formulator of SRV, Prof. Wolf Wolfensberger.†

EDITORIAL POLICY

INFORMED & OPEN DISCUSSIONS OF SRV, & even constructive debates about it, help to promote its dissemination & application. We encourage people with a range of experience with SRV to submit items for consideration of publication. We hope those with much experience in teaching or implementing SRV, as well as those just beginning to learn about it, will contribute to the *Journal*.

INFORMATION FOR SUBMISSIONS

WE WELCOME WELL-REASONED, CLEARLY-WRITTEN submissions. Language used should be clear & descriptive. We encourage the use of ordinary grammar & vocabulary that a typical reader would understand. The *Publication Manual of the American Psychological Association* is one easily available general style guide. Academic authors should follow the standards of their field. We will not accept items simultaneously submitted elsewhere for publication or previously electronically posted or distributed.

Submissions are reviewed by members of the editorial board, the editorial advisory board, or external referees. Our double-blind peer review policy is available on request.

Examples of submission topics include but are not limited to: SRV as relevant to a variety of human services; descriptions & analyses of social devaluation & wounding; descriptions & analyses of the impact(s) of valued roles; illustrations of particular SRV themes; research into & development of SRV theory & its themes; critique of SRV; analysis of new developments from an SRV perspective; success stories, as well as struggles & lessons learned, in trying to implement SRV; interviews; reflection & opinion pieces; news analyses from an SRV perspective; book or movie reviews & notices from an SRV perspective.

TYPEFACE

Main text is set in Adobe Garamond Pro and headlines in Myriad Pro, both designed by Robert Slimbach.

A Brief Description of Social Role Valorization

From the Editor

In every issue we print a few brief descriptions of SRV. This by no means replaces more thorough explanations of SRV, but does set a helpful framework for the content of this journal.

The following is from: Wolfensberger, W. (1998). *A brief introduction to Social Role Valorization: A high-order concept for addressing the plight of societally devalued people, and for structuring human services* (3rd ed.). Syracuse, NY: Syracuse University Training Institute for Human Service Planning, Leadership & Change Agentry, p. 58.

> ... in order for people to be treated well by others, it is very important that they be seen as occupying valued roles, because otherwise, things are apt to go ill with them. Further, the greater the number of valued roles a person, group or class occupies, or the more valued the roles that such a party occupies, the more likely it is that the party will be accorded those good things of life that others are in a position to accord, or to withhold.

The following is from: SRV Council [North American Social Role Valorization Development, Training & Safeguarding Council] (2004). A proposed definition of Social Role Valorization, with various background materials and elaborations. *SRV-VRS: The International Social Role Valorization Journal/La Revue Internationale de la Valorisation des Rôles Sociaux, 5*(1&2), p. 85.

> SRV is a systematic way of dealing with the facts of social perception and evaluation, so as to enhance the roles of people who are apt to be devalued, by upgrading their competencies and social image in the eyes of others.

The following is from: Wolfensberger, W. (2000). A brief overview of Social Role Valorization. *Mental Retardation, 38*(2), p. 105.

> The key premise of SRV is that people's welfare depends extensively on the social roles they occupy: People who fill roles that are positively valued by others will generally be afforded by the latter the good things of life, but people who fill roles that are devalued by others will typically get badly treated by them. This implies that in the case of people whose life situations are very bad, and whose bad situations are bound up with occupancy of devalued roles, then if the social roles they are seen as occupying can somehow be upgraded in the eyes of perceivers, their life conditions will usually improve, and often dramatically so.

If you know someone who would be interested in reading *The SRV Journal*, send us their name & address & we'll mail them a complimentary issue.

Resources to Learn About Social Role Valorization

From the Editor

• **A brief introduction to Social Role Valorization**, 3rd (rev.) ed. Wolf Wolfensberger. (1998). (Available from the Training Institute at 315.473.2978)

• **PASSING: A tool for analyzing service quality according to Social Role Valorization criteria. Ratings manual**, 3rd (rev.) ed. Wolf Wolfensberger *&* Susan Thomas. (2007). (Available from the Training Institute at 315.473.2978)

• **A quarter-century of normalization and Social Role Valorization: Evolution and impact.** Ed. by Robert Flynn *&* Ray Lemay. (1999). Ottawa: University of Ottawa Press. (Available from the Training Institute at 315.473.2978)

• **A brief overview of Social Role Valorization**. Wolf Wolfensberger. (2000). *Mental Retardation, 38*(2), 105-123. (Available from the Training Institute at 315.473.2978)

• **An overview of Social Role Valorization theory.** Joe Osburn. (2006). *The SRV Journal, 1*(1), 4-13. (Available at http://srvip.org/about_articles.php)

• **Some of the universal 'good things of life' which the implementation of Social Role Valorization can be expected to make more accessible to devalued people.** Wolf Wolfensberger, Susan Thomas *&* Guy Caruso. (1996). *SRV/VRS: The International Social Role Valorization Journal/La Revue Internationale de la Valorisation des Rôles Sociaux, 2*(2), 12-14. (Available at http://srvip.org/about_articles.php)

• **Social Role Valorization and the English experience.** David Race. (1999). London: Whiting *&* Birch.

• **The SRV Implementation Project website, including a training calendar** www.srvip.org

• **SRVIP Google calendar** http://www.srvip.org/workshops_schedule.php#

• **Blog of The SRV Implementation Project** blog.srvip.org

• **Abstracts of major articles published in *The SRV Journal*** https://srvjournalabstracts.wordpress.com/

• **Social Role Valorization web page (Australia)** http://www.socialrolevalorization.com/

• **SRV in Action newsletter (published by Values in Action Association) (Australia)** contact viaainc@gmail.com

• **Southern Ontario Training Group (Canada)** http://www.srv-sotg.ca/

• **Alberta Safeguards Foundation (Canada)** http://absafeguards.org/

• **Values Education and Research Association (UK)** http://vera-training.webs.com/

• **A History of Human Services taught by W. Wolfensberger *&* S. Thomas (DVD set)** http://wolfwolfensberger.com/

• **Video of Dr. Wolfensberger teaching on the dilemma of serving for pay** http://disabilities.temple.edu/media/ds/

From the Editor

Items in this issue

This issue contains a posthumous article by Wolfensberger (p. 8), and we are also pleased to announce the posthumous publication of a new text by Wolfensberger on advanced issues in SRV (flyer on p. 15). Two articles in this issue are based on papers given at the 2011 SRV Conference in Australia.

SRV Focus Question

In each issue, we publish a focus question & invite you our readers to submit a 200-300 word response to the question. Commentaries on the question, if accepted, will be published in the following issue. All submissions are subject to editing. Please email your response to *journal@srvip.org*.

In the article entitled 'The systematic stripping of valued roles from people' in the December 2012 issue of The SRV Journal (pp. 15-18), Wolfensberger states that achieved valued roles are apparently easier to 'strip away' than many ascribed valued roles (cf. Wolfensberger, 1998, p. 31).

In the article 'Social Role Valorization of collectivities, versus of one person at a time' in this issue (p. 8), Wolfensberger addresses the question of collective role-valorization, i.e., on the level of a social group or class.

*What can we learn about SRV training & implementation by putting these two aspects together, i.e., the stripping (or the prevention of stripping) of achieved socially valued roles on the **collective** level? Historical examples of such stripping occurred during the 'eugenics' period, when for example Jewish people in Germany & territories conquered by Germany had most of their ascribed & achieved valued roles stripped away (e.g., citizen role, educational & employment roles, neighbor role, etc.), & many classes of people with impairments across several Western countries had their valued roles stripped (Malcomson, 2008; Barken, 2010). Other examples include collective role stripping in the treatment of indigenous peoples; role stripping of prisoners; & so on.*

*What other historical & contemporary examples can you think of? In these examples, which was carried out first or primarily: the stripping of **achieved** roles or of **ascribed** roles? What collective practices actually carried out the stripping of the valued roles?*

*One of the points of SRV is that no one exists in a role vacuum, so when valued roles are stripped away on the collective level, what devalued roles were typically imposed on these collectivities? **How** were these devalued roles imposed? What strategies might minimize, delay or prevent the collective stripping of valued roles, or mitigate the effects of such role stripping? What does the above imply in regard to teaching SRV & to implementing SRV?*

References

Barken, R. (2010). Intellectual disabilities & institutionalization in Nova Scotia. *The SRV Journal, 5*(2), 26-33.

Malcomson, T. (2008). Applying selected SRV themes to the eugenic movement in Canada & the United States, 1890-1972. *The SRV Journal, 3*(1), 34-51.

Wolfensberger, W. (1998). *A brief introduction to Social Role Valorization: A high-order concept for addressing the plight of societally devalued people, and for structuring human services* (3rd ed.). Syracuse, NY: Syracuse University Training Institute for Human Service Planning, Leadership & Change Agentry.

Announcing the publication and 'appearance' of

APPEAR:
OBSERVING, RECORDING & ADDRESSING PERSONAL PHYSICAL APPEARANCE BY MEANS OF THE APPEAR TOOL

a publication by Wolf Wolfensberger†

PERSONAL APPEARANCE (INCLUDING SO-CALLED 'SELF-PRESENTATION') is certainly one of the most immediate, and often also one of the most powerful, influences on how a person will be perceived and interpreted by others, and in turn, on how others will respond to and treat the person. Personal appearance is also one of the domains of social imagery, which is a big component of Social Role Valorization (SRV): the more observers positively value a person's appearance, the more likely they are to afford that person opportunities to fill valued roles, and thereby access to the good things in life. Unfortunately, the appearance of many members of societally marginal or devalued classes is far from enhancing, or is even outright repellent to many people, and increases the risk that bad things get done to them, or that good things are withheld from them.

This 2009 book explains all this. APPEAR is an acronym for **A P**ersonal **P**hysical Appearance **E**valuation **A**nd **R**ecord. It documents the powerful influence of personal appearance on attitudes, social valuation and social interactions. The book explains the many components of personal appearance and the ways in which these features can be changed for better or worse. It also includes a very detailed checklist, called the APPEAR tool, which identifies over **200 separate elements** of personal physical appearance, so that one can review a person's appearance features from head to toe, noting which are positive, which are neutral, which are negative–all this with a view to perhaps trying to improve selected aspects of a person's appearance about which something can actually be done. The book also explains how such an appearance review, or appearance 'audit,' would be done.

The book contains a sample APPEAR checklist at the back, and comes with three separate (free) checklist booklets ready for use in conducting an individual appearance audit. Additional checklists may be ordered separately (see order form on next page).

Reading the book, and especially using the APPEAR tool, can be useful as a consciousness-raiser about the importance of appearance, and in pointing out areas for possible appearance improvement. An appearance audit using APPEAR can be conducted by a person's service workers, advocates, family members and even by some people for themselves. It could be very useful in individual service and futures-planning sessions, and in getting a person ready for a new activity, role or engagement (for instance, before entering school or going on a job interview).

Studying and applying the APPEAR tool can also be a very useful follow-up to Introductory SRV training, as it deepens one's understanding of image and appearance issues.

ORDER FORM ~ APPEAR

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Social Role Valorization of Collectivities, Versus of One Person at a Time

Wolf Wolfensberger[†]

Social Role Valorization (SRV) theory deals with measures of both individual, as well as collective, role-valorization. In SRV teaching, there is frequent reference made to a table (e.g., in Wolfensberger, 1998, pp. 78-80) that distinguishes among four levels of relevant SRV actions, from the individual level to the large systemic and even societal one. It is reproduced in this article as Table 1.

However, in actual practice so far, most people who have been exposed to SRV training and thinking have engaged in role-valorization efforts of specific individuals, or at most small groups, such as all the recipients of a particular service. For instance, in terms of small groups, a service administrator may decide to pursue the role-valorization of the recipients of her service, such as all the people who live in the residential services that her agency operates; or a teacher may decide to try to enhance the present and future roles of the students in his class. On an even more individualized level, a family may decide to pursue more positive social roles for its ailing grandmother, or for a handicapped child, or for a husband who has become very physically impaired in an accident at work.

To some degree, it is up to any party to decide whether to engage in role-valorizing measures, and on which level, and in which instance at a particular level.

In some cases, the position that a person holds in society points to the level at which that person should act, though action on one level does not rule out actions on another level. For instance, parents of an impaired person may naturally feel obliged to act primarily on the level of their individual son or daughter. A national congressional representative may want to try to affect national-level changes in regard to a particular class of devalued people. A director of a state or provincial department of education has a mandate to address issues on the level of that state or province, which in Table 1 is an example of an intermediate social system.

At any rate, it is true that many individual problems cannot be solved on the individual level unless there also takes place accommodation by one or more of the surrounding social systems. For instance, the teacher may find obstacles to the role-valorization of his students in the students' families and/or in the school at large. Similarly, the residential agency administrator may find that valorizing the roles of individual residents also requires changes in the structure of the service agency, or in the indoctrination and selection of workers.

A harmonious interaction between the individual level and the person's respective social systems must be expected to hold the greatest promise, and that is what Social Role Valorization can achieve so well.

Table 1:
Social Role Valorization Action Implications

Primarily to Enhance Social Status	**Primarily to Enhance Personal Competencies**

ARRANGING PHYSICAL & SOCIAL CONDITIONS FOR A SPECIFIC PERSON SO THAT THEY ARE LIKELY TO ENHANCE POSITIVE PERCEPTIONS OF THAT INDIVIDUAL BY OTHERS
-Age-Appropriate & Culturally Valued:
   *Personal appearance & dress
   *Personal labels & forms of address
   *Personal possessions
   *Rights
   *Activities, including those perceived as risky
-Promotion of Challenging Role Expectations & Valued Social Roles
-Attachment of Other Valued Personal Symbolisms
	ARRANGING PHYSICAL & SOCIAL CONDITIONS FOR A SPECIFIC PERSON SO THAT THEY ARE LIKELY TO ENHANCE POSITIVE PERCEPTIONS OF THAT INDIVIDUAL
	-Precise, Relevant Address of Competency Needs
	-Potency of Relevant Service
	-Individualization of Programming
	-Prevention/Reversal of Impairments
	-Competency-Challenging & Demanding Physical Setting
	-Competency-Challenging & Demanding Activities & Rhythms
	-Provision of Competency-Enhancing Possessions & Material Supports
	-Provision of Stable, Secure & Ongoing Relationships
	-Enablement of Continuity with Physical Environments & Objects
	-Teaching of Self-Mastery/Self-Discipline
	-Enrichment of Experiential World
	-Access to Competency-Related Community Resources
	-Extension of Competency-Enabling Autonomy & Rights
	-Inculcation of Appropriate Socio-Sexual Identity & Expression
	-Installing People into Adaptive, Competency-Promoting Social Roles

ARRANGING PHYSICAL & SOCIAL CONDITIONS IN A PRIMARY SOCIAL SYSTEM SO THAT THEY ARE LIKELY TO ENHANCE POSITIVE PERCEPTIONS OF A PERSON IN & VIA THIS SOCIAL SYSTEM
-Age-Appropriate & Culturally Valued:
   *Activities, schedules & routines
   *Names (if any) of groupings & activities
-Image-Enhancing Setting Location & Appearance
-Positively Imaged Other Members of the Social System
-Image-Enhancing Groupings & Juxtapositions with More Valued/Less Devalued Others in that Social System
	ARRANGING PHYSICAL & SOCIAL CONDITIONS OF A PERSON'S PRIMARY SOCIAL SYSTEM SO THAT THEY ARE LIKELY TO ENHANCE THAT PERSON'S COMPETENCIES
	-Competency-Promoting Grouping & Juxtaposition with Models, Members, Servers & Mentors in that Social System

(Row labels at left: INDIVIDUAL PERSON; INDIVIDUAL'S PRIMARY SOCIAL SYSTEMS)

	Primarily to Enhance Social Status	**Primarily to Enhance Personal Competencies**
INTERMEDIATE/SECONDARY SOCIAL SYSTEMS	ARRANGING PHYSICAL & SOCIAL CONDITIONS IN SECONDARY SOCIAL SYSTEMS SO THAT THEY ARE LIKELY TO ENHANCE POSITIVE PERCEPTIONS—IN & VIA THOSE SOCIAL SYSTEMS—OF PEOPLE IN THEM, & OF OTHERS LIKE THEM -Age-Appropriate & Culturally Valued: 　*Activities, schedules, routines 　* Names of services, facilities, groupings & activities -Image-Enhancing Setting Locations & Appearances -Dispersal Rather Than Congregation of Groupings & Services -Positively Imaged Servers -Image-Enhancing Groupings & Juxtapositions With More Valued/Less Devalued Others -Combinations of Service Elements so as to be Model Coherent & Protect Images Even if the Major Need is in the Competency Domain	ARRANGING PHYSICAL & SOCIAL CONDITIONS IN SECONDARY SOCIAL SYSTEMS SO THAT THEY ARE LIKELY TO ENHANCE THE COMPETENCIES OF PEOPLE IN THEM -Ease of Access to/from Service Settings for Recipients, Their Families, the Public -Service Proximity to Population Centers & Community Resources -Competency-Challenging & Demanding Settings & Programs -Competency-Promoting Groupings & Juxtapositions With More Advanced Persons Within Social Systems -Competent Servers & Mentors in That System -Comprehensiveness & Continuity of Provision Within & Across Services so as to Allow Movement According to Competency Level -Combinations of Service Elements so as to be Model Coherent & Protect Competencies Even if the Major Need is in the Image Domain
LARGER SOCIETY OF INDIVIDUAL, GROUP OR CLASS	ARRANGING PHYSICAL & SOCIAL CONDITIONS THROUGHOUT SOCIETY SO THAT THEY ARE LIKELY TO ENHANCE POSITIVE PERCEPTIONS OF CLASSES OF PEOPLE -Education & Positive Attitude-Shaping of the Public -Positive Media Portrayal -Public Modeling of Positive Attitudes & Interactions With Devalued People -Funding Patterns That Incentive Image Enhancement of (Devalued) People, Including by Rightful & Generic Funding of Services	ARRANGING PHYSICAL & SOCIAL CONDITIONS THROUGHOUT SOCIETY SO THAT THEY ARE LIKELY TO ENHANCE THE COMPETENCIES OF CLASSES OF PEOPLE -Laws Against Unjust/Unjustified Discrimination -Public Settings That Are Physically Accessible to Impaired People -Adaptive Training Structures for Service Personnel -Funding Patterns That Incentive More Competency Enhancing Forms of Services

Some actors have strong personal preferences as to the level they want to deal with, and/or they may have ideological convictions as to which ones should be supported the most. These preferences are often derived from assumptions that the problem is of and within individuals, or of and in systems and society, and based on these assumptions, they will tend to focus either on the individual level, or on a social system above the individual, all the way up to the societal one. For instance, the psychotherapies tend to be very narrowly focused on the individual client, though therapists occasionally see the client's family, but virtually never the client's friends and colleagues at work.

In contrast, Marxism has tried to work out all human problems via the collectivity at various levels. At a lower level, Maxwell Jones' "Therapeutic Community" (Jones, Baker, Freeman, Merry, Pomryn, Sadler & Tuxford, 1952) tried to work out personal problems via a medium-sized collective living situation.

Some worldviews are more flexible in recognizing that some problems are mostly intra-individual, some are societal, and some a mixture of the two. Such worldviews would see no conflict between actions at multiple–or all–levels of society. For instance, many parties who would like to pursue societal attitude changes would not see this

as a substitute for acting upon, or on behalf of, single needy individuals.

At the conclusion of both the 1998 SRV overview monograph (Wolfensberger, 1998, pp. 82-102), and of the typical introductory SRV training workshop, there is a review of practical measures for implementing SRV in the life of a specific person, group or class. These "guidelines for applying social role-valorizing measures" include the following steps:

1. Becoming familiar with a party's wounds;

2. Knowing a party's risk factors;

3. Inventorizing a party's current roles;

4. Explicating a party's current societal standing;

5. Identifying the currently held, or desired, roles that one wants to valorize or change to a party's advantage, i.e., the role goals:

a. Valorizing any positive roles a party already holds;

b. Averting entry into (additional) devalued roles;

c. Enabling either entry into positively valued new roles, or the regaining of positively valued roles previously held;

d. Extricating a party from currently-held devalued roles;

e. Reducing the negativity of a devalued role currently held;

f. Exchanging currently-held devalued roles for less devalued new ones.

Examples of 1 through 5f are given both in SRV training, and in Wolfensberger, 1998, pp. 82-102, with emphasis on the role-valorization of specific individuals. All of these steps depend on someone who knows the particular individual, and who wishes to take the initiative for the person's role-valorization. That could be the person him or herself, assuming the person is both mentally competent enough to understand the process, and motivated to take the necessary steps. But to the degree that the person is deficient in either competence or motivation, other people will have to take on the role-valorizing work, if it is to be done at all.

For instance, about a middle-aged paralyzed man who currently resides in a nursing home, concerned family members or advocates may decide to help the man assume the role of apartment tenant or even home-owner, instead of nursing home resident. First, they need to have a thorough knowledge of the man's wounds and vulnerabilities or risks, so that they know what they are up against, so to speak: what special features would have to be in the residence in light of the man's vulnerabilities, what images would have to be attended to in order not to reinforce a negative role, what health measures would have to be taken so as not to worsen an existing physical impairment, etc.? They have to figure out whether the man, once ensconced in a house or apartment, would be able to carry out all the responsibilities of home-owner or tenant by himself, or would need assistance; and if the latter, how that assistance can be provided. What safeguards do there need to be in order to protect against the wound of physical discontinuity, i.e., eviction from the apartment or home, as from failure to do necessary upkeep or pay bills?

Of course, there is a big difference between sketching a role-valorization scenario, and actually implementing it. Implementation often involves dealing with all sorts of non-programmatic measures–funding, availability of desired servers, locating a suitable site, etc.–that can function more as constraints to doing what would be role-valorizing, rather than as facilitators thereof. Indeed, it is often action on the intermediate social systems level (such as that of agencies, or states or their equivalents) and the societal level that can open non-programmatic pathways that are helpful towards role-valorization, even on the level of specific individuals. For instance, a non-programmatic lobbying campaign may result in a new funding option, or a waiver of a regulation, that allows a role-valorizing programmatic measure to be implemented.

In addition to these steps, there are some other issues to consider in the enactment of role-valorizing measures, such as the need to revisit decisions made earlier, the need to be aware of common role pitfalls or traps, the need to be sophisti-

cated about competency and image emphases and trade-offs, etc.

All of the above measures (1 through 5f) are just as applicable to efforts to role-valorize a group or class as they are to the role-valorization of a specific individual. For example, systemic measures can make it possible for a class to have access to valued roles which it had previously been denied (e.g., students, spouses, voters, union members), but in real life, people only encounter specific people in specific actual social roles (e.g., my boss, the new student in class, our next-door neighbor, our provincial legislator).

However, there are vast differences between efforts to change large social systems (the fourth level of actions), even entire societies, or large or small collectivities, such as all recipients of one service, versus trying to improve conditions for specific individuals. For instance, image enhancement can be done both for an entire class, and for specific individuals. For a class, this could be done by attending to how that class, and members of the class, get interpreted in public discourse, in legislative provisions, in the media (e.g., advertising), in entertainment, etc. Image enhancement of a specific individual can be done by attending to that person's appearance, activities, and personal associations. The image enhancement (or degradation, for that matter) of a specific individual is likely to have little impact beyond that individual, except in that it could affect stereotypes that people hold of anyone who is "like" that individual. But image enhancement of an entire class is likely to have fall-out effect on all the members of that class.

Similarly, a law can open the door to competency enhancement for all the members of a specific class, such as a law that mandates the provision of an education to all children. But the actual competency development of each child takes place "one by one," so to speak, as each child is given developmental expectations, opportunities and instruction. This one-by-one work may fail with some specific children even in the presence of systemic measures that benefit most children.

Another example is that of social integration of devalued people into the life of the valued society. An attitude change campaign could be conducted so as to make valued society more receptive to the presence of devalued people. And a law could be passed that requires that certain settings or social institutions allow previously excluded classes to be present. But, as Lemay has explained (Lemay, 2006), real personal social integration in society takes place only for specific persons in specific settings and with specific integrators, one person at a time. By definition, collectivities do not experience personal social integration.

SRV measures that would fall on the fourth (societal) level of social organization include such strategies of public attitude change as working toward positive imagery and increasing the interpersonal identification of members of society with devalued classes; but there are also other strategies for pursuing attitude change that go beyond SRV into change agentry, such as not interpreting the devalued condition as something to be ashamed of, and lobbying important national organizations and government for legislative and administrative changes.

Some instructive historical examples of role-valorizing efforts on the societal level include the following.

1. The French revolution of 1789 opened up new valued roles to entire classes of the previously lowly and oppressed, including roles associated with running the government and the courts.

2. The "senior Olympics," and similar athletic games that have been created for older people, did not exist at one time, but now enable members of this class to fill valued roles of competent athlete and competitor.

3. The US civil rights legislation of the 1960s and '70s enabled many devalued racial minority members access to roles from which they had previously been excluded, in schooling, jobs, places to live, and other societal participations.

4. Some artists have made good efforts on the societal level to attempt to valorize certain

roles occupied by lowly classes, by illuminating the positive elements of these roles, and/or emphasizing the contributions these roles make to society. One can point to such efforts in paintings, novels and films. When lowly people are portrayed in positive roles in such media, they tend to serve as stand-ins for their class, and the whole class benefits.

One example is the Belgian artist Constantin Meunier (1831-1905) who, in his paintings, drawings and especially sculptures, depicted members of the lowly working classes at their labors in a very dignifying fashion. He had much impact because he was a good artist, widely acclaimed. Less skilled or esteemed artists might have had much less impact, but even they can still make a similar contribution, as evidenced by so much of Soviet art in the 1920s and 1930s that–regardless of what one might think of it as art–depicted laboring people, country folk and their work in a highly valued, even exalted fashion.

Similarly, the English writer Charles Dickens (1812-1870) never denied the impairments and afflictions of handicapped, poor and aged people in his writings, nor their lowliness, but he often interpreted them in a positive light, and even identified some of the positive elements within the less valued roles that they might fill, such as the element of good-naturedness or innocence in the eternal child role.

As an example of how a role filled by many members of a class could be affected by change on the third and fourth levels of action, take the fact that in some countries, many devalued people live in government-subsidized housing. Being a tenant of public housing is a less valued role than being a tenant of most other kinds of housing, and may even be an outright devalued role. This situation is made even worse if such subsidized housing is (a) segregated, (b) congregated, (c) occupied by members of multiple societally devalued classes (e.g., the poor, the handicapped and new immigrants who are members of a devalued social or ethnic group), (d) located in parts of town where no one else wants to live if they can help it, (e) poorly constructed, and/or (f) poorly maintained. The role of such publicly-supported tenants could be upgraded if things were done such as the following.

1. Instead of constructing special housing into which such people are gathered, subsidies could be provided for them to live in ordinary housing that is already available throughout the community.

2. Even if new housing has to be constructed, it could be dispersed throughout a community, e.g., by locating small units in many neighborhoods–including highly valued ones–instead of large units in only a few.

3. Making public housing more attractive, and keeping it well-maintained.

4. Keeping out the drug dealers, street gangs and other criminal elements that in recent decades have so often taken over many congregate urban public housing projects.

5. Giving the tenants greater responsibility for, and authority and control over, the running of the housing.

6. Making other demands (in addition to No. 5) for adaptive and responsible behavior by tenants of such housing.

(Numbers 5 and 6 specifically refer to competency-enhancement of the occupants.)

Doing any of these things might not mean that the role of tenant of such publicly-supported housing would become valued, but it would probably be much less devalued. Also, doing any of these things probably would not cost any more than public housing already does, though cost is neither an SRV issue nor even a programmatic one.

In most SRV discourse and writing, it is often assumed that one party is doing most of the role-valorizing work on behalf of another party who is devalued or at-risk, because that latter party is so often limited in what it can do. For instance, the more mentally limited a party is, the younger a party is, and the less influence a party can exercise, the less that party will be able to affect how it is

valued by others. However, the fewer limitations a party has, the more it can do on behalf of its own role enhancement. But even then, because of the social nature of perception, evaluation and roles, some kind of collaboration with other parties is almost always needed, including by parties who are already in valued roles.

Also, all along in the implementive process, and regardless whether one is attempting to role-valorize an individual, a group or a class, one has to be clear which party or parties one is trying to affect, at least initially. The role theory part of SRV points out that valued roles can be accessed either via attribution ("the prime minister's husband," "valued citizens of this land"), or achievement ("college graduate"). If attribution is to play the major role, who will be the attributer whose motivation and collaboration has to be recruited to make the positive role attribution? Who are the parties who hold devaluing mind-sets about another party that one wants to role-valorize? If one is trying to gain one party's positive valuation of another party, then one has to find out what that "target" party values, and appeal to those values. There are many potential parties whose valuation one might be trying to recruit:

1. Society as a whole, or the larger society;
2. A particular subculture within a society;
3. A person's family;
4. A person's neighborhood;
5. A person's peer group or culture;
6. The authorities in a particular setting, e.g., a child's school, an impaired adult's agency residence, a court or prison.

If achievements are the key to the valued role, what does the party to be role-valorized have to do? What motivations have to be mobilized, what skills fostered, and how are these to be converted into valued roles? Most competency enhancements, and certain kinds of image enhancements (e.g., those of personal appearance), would require "changes" in, and possibly efforts by, the devalued or at-risk party. Many other image enhancements (e.g., the external appearance

of a setting), and some competency enhancement measures (e.g., making settings accessible and growth-challenging), would require actions by other parties, including the recruitment of other parties to one's side.

The most detailed instructions on pursuing role-valorizing measures in regard to the individual and primary and intermediate social systems levels are found in PASSING (Wolfensberger & Thomas, 2007), the tool designed to measure how well SRV is being applied by a person or serving agency to either an individual or a collectivity of persons, such as the recipients of a specific service. ☙

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About Social Role Valorization (SRV)
Social Role Valorization (SRV), a human service theory based on the principle of normalization, proposes that positively valued social roles are needed for people to attain what Wolfensberger has described as the good things of life (well-being). This is of particular importance for individuals with impairments or otherwise at risk of being socially devalued by others, and therefore of great importance for human services to them.

About the book
The first two chapters explain SRV, and give depth and background to SRV as an empirical theory that is applicable to human services of all kinds, to all sorts of people. The remaining chapters are all revised and expanded versions of presentations that Dr. Wolfensberger had given at previous international SRV conferences. The topics treated in the chapters move from the general (chapters 2, 3 and 4) to the more specific (chapters 5, 6 and 7).

   The contents of the book are especially useful for people who do, or want to, teach SRV; for SRV researchers; and for those interested in implementing SRV in a systematic way, especially in service fields where SRV is new, not yet known, and not widely—if at all—embraced.

About Wolf Wolfensberger, Ph.D. (1934-2011)
World renowned human service reformer, Professor Wolfensberger (Syracuse University) was involved in the development and dissemination of the principle of normalization and the originator of the program evaluation tools PASS 3 and PASSING, and of a number of service approaches that include SRV and Citizen Advocacy.

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Role Call: Citizen Advocacy Relationships as a Source of Valued Social Roles for People With Disabilities

Mitchel Peters

Introduction

ANY ANALYSIS THAT EXPLORES the points of connection between Social Role Valorization theory (Wolfensberger, 1998) and the Citizen Advocacy scheme (Wolfensberger & Zauha, 1973; O'Brien & Wolfensberger, 1979), as this article strives to do, can suffer from the curse of plenty. That is because the relationship between Social Role Valorization (SRV) and Citizen Advocacy (CA) is a rich one, and so much of CA is informed by SRV.

Given that so many thematic SRV threads adorn the CA tapestry, potentially, quite a number of discourses could be fashioned, each of which would examine in detail just one such thread. For example, there could be fruitful discussions on the themes of interpersonal identification, or social integration, or social imagery—all in the context of the work of Citizen Advocacy. Indeed, in a previous article published in this *Journal*, I looked at how SRV-based image issues can guide the Citizen Advocacy office in considering the identity and recruitment of potential advocates (Peters, 2007).

This article is centred on, and is limited to, the exploration of the nature of CA relationships as a source of valued social roles for people who are the recipients of advocacy in such relationships.

The Concept of Citizen Advocacy, the Distinction Between its Mission & Potential Outcomes & the Relevance of the Distinction to SRV

CITIZEN ADVOCACY WAS CONCEPTUALIZED by Wolf Wolfensberger in the latter half of the 1960s. CA is a personal advocacy scheme that promotes and protects the interests of people whose wellbeing is at risk, by establishing and supporting one-to-one (or near one-to-one) unpaid, independent relationship commitments between such persons and suitable other members of the community. The Citizen Advocacy office matches a person in need of advocacy ("protégé") and a person with relevant competencies ("citizen advocate"), and provides support to the citizen advocate who represents the interests of the protégé, as if those interests were the advocate's own. The roles assumed by advocates vary with each relationship, and include those of spokesperson, protector, mentor, assistant, friend, etc. Characteristically, the class of people for whom advocates are recruited by Citizen Advocacy offices have been people with disabilities (as reflected in the title of this article), and specifically those with an intellectual disability.

Given that Citizen Advocacy was developed by Wolfensberger, it has been influenced, firstly, by the North American formulation of Normalization (Wolfensberger, 1972), and then by SRV, which superseded the Normalization principle.

Although elements of SRV are embedded in the DNA of the Citizen Advocacy scheme, a review of the nature and mission of CA can serve as a reminder that its central goal is not identical to that of SRV.

The major goal of SRV is the creation and support of valued social roles for people in their society (Osburn, 2006). In contrast, the primary mission of Citizen Advocacy is "to protect and promote the interests and welfare of specific needy people via the individual advocacy of relevantly competent other persons who engage themselves without significant conflicts of interest" (Wolfensberger & Peters, 2002/2003). Nonetheless, an intrinsic or circumstantial outcome of a Citizen Advocacy relationship may be the acquisition of valued social roles by the protégé party in the relationship. It is important, therefore, to distinguish between the mission of CA and its derivative outcomes or benefits, one of which is that the protégé can obtain one or more valued roles from or through the advocacy relationship. As Wolfensberger has argued, for a CA office to stay true to its mission, any "likely *benefit* of Citizen Advocacy must not be confused with its *purpose*" (original emphasis) (Wolfensberger, 2003).

An understanding of why valued social roles are a natural benefit or by-product of Citizen Advocacy can be gained by examining the role implications arising from, firstly, the way in which the CA office matches people in advocacy relationships; and secondly, the inherent characteristics of such relationships.

Consideration of Role Dynamics in the Matching Function of the Citizen Advocacy Office

IN ORDER TO BRING TOGETHER a protégé and an advocate in a way that—primarily and most importantly—benefits the protégé, a Citizen Advocacy office must strive to arrange what is commonly called a suitable match. Accordingly, the construct of a suitable match was intended to inform CA offices in their work of facilitating suitable matches. To elucidate the role implications of a match, it is necessary to recall the first two of the six criteria that constitute a suitable match (Wolfensberger & Peters, 2002/2003):

There is … a relevant match between the identity and capabilities of an advocate, and the identity and needs of a protégé.

There is a … good match between the role of the protégé vis-à-vis the advocate, and the role(s) of the advocate in carrying out the advocacy function.

In reference to the second criterion, it should be clear that under the rubric of the broad roles of advocate and protégé are derivative, specific roles that reflect the nature of the individual match. Those roles can be brought into sharper focus in the matching function by invoking the concepts of (a) role-person fit, as described by Lemay in regard to strategies for social integration (Lemay, 2006); and (b) role-role fit. In other words, the matching process should be conceptualized so that there is a role-person fit and a role-role fit.

Before elaborating on these role concepts, however, two points warrant mention. Firstly, it is necessary to emphasize that it is the needs of the protégé that should inform the conceptualization of the advocate and protégé roles. Secondly, it is worth noting that in any given match, a protégé may have a number of needs that require address, and therefore, the advocate and protégé can be expected to assume quite a few roles. However, for the purpose of clarity and concision, in the examples provided below, reference is made to only one or two protégé needs, and correspondingly, one or two advocate and protégé roles.

(a) Role-person fit: Suitable matching firstly dictates that there must be a fit between the characteristics of the role incumbents and the roles they are expected to fill. For example, if the role of the advocate is that of spokesperson, the person assuming that role must have the identity and competencies to meet the expectations of the role.

There would not be a good fit between the advocate's role and the advocate, if the role of spokesperson is assigned to, or assumed by, someone who cannot provide spokesmanship.

On the other hand, to use an example from the perspective of the protégé, if the protégé's need is for friendship, a relevant role for the person would be that of friend.

(b) Role-role fit: Furthermore, even if there is a role-person fit as described in the above examples, this dimension cannot be considered in isolation, given that in the context of a match, there must also be a role-role fit. That is, the roles of the incumbents in a match must complement, or otherwise "fit with," each other.

To return to the aforementioned examples, the advocate's role of spokesperson would complement the protégé's role of "represented person," if the match is one in which the protégé's need is for spokesmanship, i.e., (advocate role) spokesperson and (protégé role) represented person. Similarly, the advocate and protégé would share the role of friend, if the match is one in which the protégé's need is for friendship, i.e., (advocate role) friend and (protégé role) friend. On the other hand, the advocate's role of spokesperson would clash with the protégé's role of friend, if the match is one in which the protégé's need is for friendship.

However, in order to establish the link between the foregoing and the outcome of valued roles for the protégé in a Citizen Advocacy match, it is necessary to take a further look at the criteria for a suitable match; specifically, the fourth criterion (Wolfensberger *&* Peters, 2002/2003):

At least some protégé needs or issues that are important are addressed by the match.

If a crucial determinant of a suitable match is that some important protégé needs or issues are addressed, it can be deduced that there are likely to be beneficial outcomes for the protégé. A corollary is that one of the probable beneficial outcomes of a suitable match is the gaining of valued roles by the protégé.

Typically, valued roles for the protégé are acquired in or through the match.

Firstly, a protégé may assume valued roles by virtue of being in a match, an example of which is the role of a friend, as described previously. Table 1 depicts the matching process and outcome.

Secondly, there are valued roles that are not intrinsic to a Citizen Advocacy match, but can

TABLE 1

Roles intrinsic to Citizen Advocacy match	• *Role-person fit* Advocate role(s) and advocate Protégé role(s) and protégé • *Role-role fit* Advocate role(s) and protégé role(s) in the match Valued roles gained by the protégé *in* the match (e.g., friend)

nonetheless be gained by a protégé through the match, as a result of the protégé's association with, or specific actions taken by, the advocate. For instance, the advocate may succeed in finding the protégé employment, and thereby secure for the protégé the valued role of worker. Table 2 illustrates the matching process and outcome.

In addition to the modus operandi of the Citizen Advocacy office in matching protégés and advocates, it should be equally noted that the

TABLE 2

	• *Role-person fit* Advocate role(s) and advocate Protégé role(s) and protégé
Roles extrinsic to Citizen Advocacy match	(Other) valued roles gained by the protégé *through* the match, as a result of association with, or intercession by, the advocate (e.g., worker)

very nature of the resultant matches predispose towards the acquisition and retention of valued roles by the protégé party, as elaborated below.

Characteristics of Citizen Advocacy Relationships that Predispose Towards Access to, *&* Retention of, Valued Roles by the Protégé Party

WHEREAS ALL RELATIONSHIPS occur in the context of roles (Armstrong, 2007), Citizen Advocacy relationships—or certain characteristics therein—can organically give rise to valued roles for the protégé party. A number of such characteristics of CA relationships can be identified.

(a) Citizen Advocacy relationships are intended to address a wide range of protégé needs via a diversity of advocacy role options, which can correspondingly yield roles to the protégé party that are valued, varied and varying.

Citizen Advocacy is an advocacy scheme that is not only individual in structure, but also individualising for the protégé in a match. After all, Citizen Advocacy relationships are typically one-to-one, or one-for-one, and are intended to be enduring. Each match arranged by the Citizen Advocacy office, therefore, is in response to the distinctive, and possibly evolving, needs of the protégé. Consistent with the Citizen Advocacy principle of Balanced Orientation to Protégé Needs, the CA office is charged with the task of facilitating matches in which a wide range of protégé needs are addressed through a diversity of advocate roles (O'Brien *&* Wolfensberger, 1979). That diversity of advocate roles can, in turn, elicit a concomitant variety of protégé roles, including many valued roles.

Even a small sample of valued roles gained by protégés in matches arranged by one Citizen Advocacy program (Citizen Advocacy Eastern Suburbs, in Perth, Western Australia) can be illustrative. The valued roles acquired by protégés in this

Australian program, with reference to the SRV delineation of some role domains (e.g., Wolfensberger, 1998, p. 30), include: (relationships) friend, confidante, re-connected family member; (residence, domicile) tenant, flatmate, neighbour; (economic productivity, occupation) worker, model employee, trainee; and (leisure, sports, recreation) sports fan, "fishing buddy," community club member.

Additionally, it should be noted that the valued roles that accrue to protégés are not only varied, but will be varying over time. Given that Citizen Advocacy relationships are fluid and flexible, it is to be expected and accepted that the roles of the advocate and protégé in any given match may change in the course of its life.

The flexibility of a CA match is a function of its independence and longevity. Once a match is established, congruent with the principle of Advocate Independence, the Citizen Advocacy office supports, rather than controls, the relationship (O'Brien *&* Wolfensberger, 1979). The independence of a match necessarily means that it is not straitjacketed in a way that renders the roles of the advocate and protégé to be static and stagnant; for example, a friendship may eventually develop in a relationship that was strictly one of spokesmanship in its earlier phase. Therefore, the roles in a match have the potential to be kaleidoscopic, and particularly so if the match endures over a long period.

Thus, the individualising and independent nature of Citizen Advocacy relationships can generate a Rubik's cube of changing roles for the advocate and protégé—and especially so over time—including valued roles for the protégé.

(b) The nature of Citizen Advocacy relationships provide the opportunity for the learning, rehearsal and enactment of new valued roles by the protégé party.

The Greek philosopher, Aristotle (384–322 BC), said: "What we have to learn to do, we learn by doing." Citizen Advocacy relationships are particularly suited to serving as a form of "training ground" for the protégé to learn, practise and en-

act new valued roles. Conceivably, by forming a relationship with the advocate, a protégé acquires a particular valued role for the first time in that person's life. An obvious example is the role of a friend: a role that is sadly elusive to many people with disabilities who have led emotionally parched lives, with few or no friends. Indeed, it may be precisely because a person has never had or been a friend that the Citizen Advocacy office chooses to match the person with an advocate who can offer friendship, and most probably address some other (practical) needs as well.

The example of the role of a friend can also underline how the nature of a CA match can be conducive to the protégé learning, rehearsing and actualising new valued roles. It is evident that certain roles are competency-contingent (Wolfensberger, 1998, p. 31). That is, in entering a role, the role incumbent must have pre-existing competencies, or acquire new competencies, to undertake the functions associated with the role. Otherwise, ongoing incumbency of the role, in any meaningful way, will be difficult. In the context of the friendship role, it is obvious that in order to have a friend, a person must learn to be a friend.

Competency acquisition to carry out new roles—whether that of a friend or some other role—can organically occur in a Citizen Advocacy relationship because of the presence of certain facilitators. One facilitator, about which reference has already been made, is individualisation. That a CA relationship is individualising for the protégé has clear implications for competency acquisition: as Thomas and Wolfensberger have stated, "people's competencies are more likely to develop if they are treated as individuals" (Thomas *&* Wolfensberger, 1999, p. 147).

Another facilitator is interpersonal identification (Wolfensberger, 1998, pp. 118-120), which is built into the architecture of the Citizen Advocacy scheme. Central to the work of the Citizen Advocacy office is the promotion of interpersonal identification between the advocate and the protégé. For instance, *CAPE: Standards for Citizen*

Advocacy Program Evaluation, the tool used to evaluate CA programs, refers to the importance of recruiting and matching protégés of all ages, one rationale being that some people who serve as advocates are more likely to readily identify with protégés in certain age groups, including those age groups that otherwise may be ignored (O'Brien *&* Wolfensberger, 1979).

In terms of competency acquisition for incumbency of newly-acquired roles, being able to closely identify with the other party in the relationship is of seismic significance for the protégé and the advocate.

From the perspective of the protégé: a protégé who identifies with the advocate will be inclined to imitate the advocate, which in turn will facilitate any efforts by the advocate to model or otherwise impart competencies to the protégé that are needed to enter and keep new valued roles.

From the perspective of the advocate: an advocate who identifies with the protégé, and accordingly wants good things to happen to the person, is apt to make all sorts of allowances for the protégé, if that person is not able to immediately or optimally fulfil the expectations of a new role. In other words, it is unlikely that an advocate will withdraw from, or emotionally disinvest in, the relationship—just because the protégé may not have sufficiently acquired the skills needed for a new role, in contrast to the conditional latitude that some others may place on the relationship. Instead, an advocate who identifies with the protégé will provide that person with more time or other necessary support to carry out and carry on new roles.

(c) The freely-given nature of Citizen Advocacy relationships will encourage the incumbency of certain contributory valued roles by the protégé party, and recognition of that party's contribution.

Citizen Advocacy relationships, which are unpaid and freely-given, usually provide the opportunity for the protégé to contribute, rather than "merely" receive. Roles that enable people to make a positive contribution are valued, and

are particularly important for those classes of people who are at risk of being dismissed as unable to contribute (at least in the narrowly-defined sense of the word), because of the prism of preconceptions through which they are viewed in their culture.

To underscore how a Citizen Advocacy match easily lends itself to access of contributory roles by the protégé, it is helpful to contrast the freely-given commitment of the advocate and protégé with the paid engagement of a service provider and client.

The culture of many formal services for people with disabilities, for example, commonly habituates them to becoming passive clients. Indeed, the very nature of staff-client dynamics will typically inhibit, not encourage, a service recipient to contribute. Furthermore, depending on the type and purview of a service, the lines of demarcation of the respective roles of staff and client may be so pronounced and rigid, so as to strictly forbid any response from a client that might be perceived as crossing the line of recipient status.

In contrast, the freely-given relationship of an advocate and protégé—spared of the confected formality of the staff-client contract—tends to be transacted less unilaterally. By virtue of the sorts of roles that are inherent in a freely-given relationship, there is likely to be greater expectation, encouragement, flexibility and opportunity for both parties to contribute. For instance, the familiar role of a friend—which, by definition, must be freely-given—can only be viable in a relationship in which there is emotional give-and-take from all parties.

Of particular relevance to the discussion on the contributions of the protégé party are the complementary roles of teacher and learner within a Citizen Advocacy relationship. The observation that if we are not careful, we might end up learning—or being taught—something every day may seem humorous, but it is also grounded in truth. Yet the roles of teacher and learner (and especially the former) are not always conferred to, or recognised

in, certain classes of people, such as those with an intellectual disability.

It has been previously mentioned that interpersonal identification can facilitate the teaching or modelling of competencies by the advocate to the protégé. However, CA relationships can equally demonstrate that there can be a transposition of roles in the context of the protégé-advocate connection, so that the protégé who has been in the role of learner also assumes a teaching role vis-à-vis the advocate. As reflected in advocate testimonies (e.g., Wolfensberger, 2001), many advocates have been taught by their protégé lessons embodying high-order values such as justice, compassion, selflessness, tolerance and so on.

Even if an advocate is initially imprisoned by culturally-inculcated perceptions about the contributory capacity of the protégé, typically, any such expectations are shattered by the occurrence of some epiphanic experience when getting to know the protégé. And, in that kind of scenario, epiphany is usually followed by metamorphosis. As one advocate reflected, "I have learned so much from someone I never thought I could learn anything from" (Quotes From Citizen Advocates, 1997).

(d) The freely-given nature of Citizen Advocacy relationships can confer value or valued relational roles to, and reinforce certain other valued roles of, the protégé party.

Certain relational roles are only valued and viable if they are freely-given. At the risk of being repetitive, examples of valued relational roles for the protégé in a Citizen Advocacy relationship include those of friend and family member (the latter role being one which is most obviously obtained when the advocate formally adopts a protégé who is a child or an adolescent).

Furthermore, a protégé who is perceived to hold valued roles arising from a freely-given relationship is more likely to be valued as a person by third-party observers. Thus, as explained in SRV, the valuation of the role(s) can lead to the valuation of the role incumbent, even though addressing the valuation of the person, per se, transcends the social sci-

ence-based boundaries of SRV theory (Thomas *&* Wolfensberger, 1999, pp. 141-142). For the protégé in a CA match, Wolfensberger states, "people are more willing to extend positive valuation and respect to a person if they see that other people have entered freely and voluntarily into a relationship with the person, and therefore must see the person as valuable" (Wolfensberger, 1995).

Another important implication of having a freely-given relational role is that it can reinforce certain other valued roles of the role incumbent. Consider the following two contrasting examples involving efforts to socially integrate a person who has a disability.

In the first scenario, a person with the disability receives support from a paid worker to become a member of a (regular) community club of some sort. Given that situation, there may be a competition of roles for the person whose integration is sought. That is, the (typically devalued) role of client of a disability-service worker may compete or clash with the (valued) role of potential or new club member—at least in the eyes of other club members who will ultimately transact the integration. In that kind of role competition, the client role, with all its negative connotations, may be so powerful that it will impede or preclude the possibility of other members to see and accept the person in the role of a valued and participating fellow member of the club. (The reader is invited to think of similar integrative efforts in which the obvious presence of paid support to a person with a disability, whose social integration is to be transacted, results in the client role of the person eclipsing any valued roles associated with the integration.)

The second scenario, on the other hand, is one in which an established member of the community club, who is a citizen advocate, seamlessly introduces the protégé (with whom the advocate already has a relationship) into the club and naturally supports that person in the newly-entered role of club member. In the process, it is likely that the protégé's valued role of friend or associate

will reinforce or facilitate—rather than militate against—entry to the valued role of club member.

Conclusion

IT IS CLEAR that a melange of valued roles, with all its attendant benefits, can be procured and preserved for the protégé party in and through Citizen Advocacy relationships. Nonetheless, a broader examination of the implications of valued roles vis-à-vis the need for advocacy can only yield a good-news, bad-news coda. Unfortunately, the good news is in lower-case, and the bad news is in upper-case, so to speak.

In regard to the good news implication, firstly, it is helpful to recall the SRV-derived deductive reasoning of "if this, then that" (Thomas & Wolfensberger, 1999, pp. 156-157). According to SRV, all other things being equal, people in valued roles will be treated well, and people in devalued roles will be treated badly. Therefore, if people in valued roles are apt to be treated well or less poorly, then it can be deduced that, on the balance of probabilities, the need for advocacy for them will not be as great as for those in roles that are not as valued. In other words, there is an inverse relationship between incumbency of valued roles and the need for advocacy. To recast another insight of SRV, it can be said that: the greater the number of valued roles (and the lesser the number of devalued roles) a person occupies, and/or the more valued (or less devalued) any of these roles are, and/or the more the valued roles are enlarged and visible, the lower will be the probability of the need for advocacy for that person.

Logically, then, the above deduction constitutes good news from the perspective of Citizen Advocacy, given that a critical mass of valued roles gained by a protégé can serve as something of a protective armour for that person, as well as provide access to the "good things of life" (Wolfensberger, Thomas & Caruso, 1996).

As for the bad news, it must be understood in the context of the axiom that there is no utopia,

and it is of little help to surrender to consoling illusions and quixotism about the world in which we live. On the contrary, it is crucial to accept the reality that in light of the nature of human beings, the Age of Aquarius will never arrive, and devaluation will never go out of fashion. Consequently and compellingly, some people will always need advocacy, including Citizen Advocacy. ☙

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Invitation to Write Book, Film & Article Reviews

From the Editor

I ENCOURAGE OUR READERS to submit reviews to *The SRV Journal* of current films, books and articles. For people who are studying SRV, looking for everyday examples can help deepen one's understanding. For people who are teaching SRV, learning from and using contemporary examples from the media in one's teaching can be very instructive for audiences. For people who are implementing SRV, contemporary examples can provide fruitful ideas to learn from. Some books and articles mention SRV specifically; others do not but are still relevant to SRV. Both are good subjects for reviewing. We have written guidelines for writing book and film reviews. If you would like to get a copy of either set of guidelines, please let me know at:

  Marc Tumeinski
  The SRV Journal, 74 Elm Street, Worcester, MA 01609 USA
  508.752.3670; journal@srvip.org; www.srvip.org

Thank you.

Update on the Archiving of Wolf Wolfensberger's Historical Material at the Syracuse University Training Institute for Human Service Planning, Leadership *&* Change Agentry

IN THE JUNE 2011 ISSUE of this *Journal*, we reported on the project to inventorize the archives of the above Training Institute, which was founded by Dr. Wolf Wolfensberger in 1973, and directed by him until his death in February 2011. The collection includes not only materials generated by Dr. Wolfensberger while he was at the Training Institute, but also materials he had developed and collected prior to his coming to Syracuse University in fall 1973. The intent of this archiving project was to make as complete a record as possible of all the materials in the collection, and to eventually make the material accessible to others. A complete written record was made of all the materials, and this record was stored on a computer file. As noted in that earlier article, the archive is a true treasure trove, particularly of historic materials and information, and includes much of what is called "fugitive literature," i.e., items of which there may otherwise be no record, such as pamphlets and postcards.

It was Dr. Wolfensberger's intent to have the materials deposited in a place that would (a) recognize their value, (b) be committed to preserving them as a coherent collection, and not dis-perse elements of the collection, and (c) make them available to scholars and other interested parties to do research. As of January 2012, the archives have been donated to the McGoogan Library of Medicine at the University of Nebraska Medical Center in Omaha, Nebraska, where Dr. Wolfensberger worked from 1964-1971, before leaving Nebraska for Canada. It is now up to the McGoogan Library to organize and store the archives, and make them available to interested parties. The library can be contacted at: www.unmc.edu/library.

The inventorizing that was done at the Training Institute was supported by a grant from the Annie Casey Foundation, and overseen by Dr. Steve Taylor, director of the Syracuse University Center on Human Policy. Dr. Taylor was a graduate student at Syracuse University when Dr. Wolfensberger first arrived there as a professor (fall 1973), and for more than a decade, through 2011, he was the editor of the journal now called *Intellectual and Developmental Disabilities*, formerly known as *Mental Retardation*, in which capacity he handled Dr. Wolfensberger's many publications in that journal.

Situating SRV in the Larger Societal Context

Susan Thomas

Introduction

A LONG TIME MAY PASS between the time that one submits a proposal for a conference session, and when the conference session actually comes to be. So looking at the title of my presentation now, I am not so sure it's accurate. It should be something like "Situating SRV in the Larger Context, Including (But Not Limited to) Societal Dynamics and Human Service Developments." (You can see I am trying to give Dr. Wolfensberger a run for his money with the title!) And I am not sure of the connection of this presentation to the conference themes of belonging, relationships and contribution.

As at all the previous four SRV conferences, at this one there has been a lot of celebrating, and recounting of many good stories on "getting the good life," as the title of the conference put it. As at those previous conferences, here too we have heard about people acquiring valued roles–not as an end in themselves, but that through those roles, they may gain access to such good things of life as health, home, belonging, friends, work, participation in things, and so on, that Dr. Guy Caruso reminded us of on the morning of Day 1 (Wolfensberger, Thomas & Caruso, 1996). One of the good things of life we have heard in these

stories, and that should be added to our list, is that other people are saddened, even heartbroken, when bad things happen to you, and when you pass on.

Of course, those stories that we heard may be just the tip of the iceberg. Indeed, we hope they are. Many more such stories are unfolding. Even the people here who told one or two stories might each know of several more that they could also have told, and there are probably yet more stories that did not have representatives at this conference to tell them.

It is good and right that we should know those stories, hear them, and tell them to others, because they are instructive, and because–people being naturally imitative, as one of the SRV themes says–other people who learn of these stories may then imitate what is imitable about them, and so help yet other people to achieve valued social roles and thereby gain access to the good things of life. That is the point and the purpose of SRV: to help people get the good things of life, especially people who otherwise would be almost certain to get only the bad things instead.

Now here comes the big "but." But, there is a danger with telling the glory stories–even only the ordinary stories. One danger is that the horror stories may get overlooked, forgotten, repressed into unconsciousness because they are unpleasant, and because we like to "look on the bright side" and not be pessimistic. With the glory stories, we

also are in danger of being self-deceptive about shortfalls. So, what of the horror stories?

Horror Stories Will Always Outnumber Success Stories

ONE VERY HORRIFIC FACT is that there are always going to be many more horror stories than glory stories or even ordinary stories, no matter how much and how widely SRV is implemented in how many places and fields. The reasons are several, some of which I will explain as I go along, having to do with human nature and developments in our contemporary society.

One horror story is that at any time, including the present, there is a very large number of people who have no families, or incompetent families, who are receiving bad services, and are even still confined to institutions of one kind or another: mental institutions such as "psychiatric hospitals," nursing homes, long-term rehabilitation centers, veterans' homes, not to mention jails and prisons. A large number of people in these settings were in devalued status before they went in them, and continue to be devalued; and many people who enjoyed valued status prior to entering one of these institutions have now become devalued, and suffer many of the wounds of devaluation. In some places, we cannot even know the true number of people in institutions because of service ineptitude and bureaucratic games. For instance, in at least one locale, the government simply declared an institution closed and the residents discharged—but since there was as yet nowhere for them to go, they continued to live in the facility though on paper they had been set free. So if one believed the official records, one would not have counted those people as institutionalized.

Another horror story is that many people who have been discharged from service settings have ended up abandoned, homeless or the next thing to it, or in jail and prison. For instance, US prisons are becoming the new mental institutions, imprisoning more of the mentally disordered than the big bad old mental institutions used to house– the same people who once would have been in mental asylums. In the Los Angeles County jail alone, more mentally disturbed people are held at any one time than in the largest still operating US mental institution.

These and similar facts must never be forgotten. But the more important fact that must not be forgotten is not the specifics at any one time, but the universal reality that there will always be more horror stories than glory stories or ordinary stories.

A Post-Production, Service-Based Economy Contains Dynamics that Work Counter to Liberation of Devalued People from Their Devaluation

NOR MUST WE OVERLOOK the ugly reality that the same contemporary economy which has freed or liberated so many people from physical labor via technology is also one that employs a huge number of people as paid human service workers, from policy and administrative levels on down to direct care. One might at first think this is a good thing, because it means that there are now more services to meet the need, and that the waiting lists are shorter at last. But what is ugly about this is that the only way all these jobs can be created and justified is if there are dependent people who can be interpreted to "need" paid services. And the only way to insure that there will be enough of such dependent people is if they get made and kept that way. Thus, through many mechanisms–some of them obvious but some of them very subtle–our contemporary developed societies are very good at generating and maintaining incompetence, stupidity, poverty, sickness, mental disorders, crime, family breakdown, and so on, despite years of economic growth. Nor can the services that people do receive be allowed to be truly effective; instead, they must be at the very least ineffective–even better to this end would be if they were outright harmful. Thus, sick people should not be made well, but get made sicker and even dead by the service

they receive; young people who had a youthful indiscretion should not be straightened out, but get made into hardened criminals by the service they receive; children who enter school illiterate should not be educated, but leave school as illiterate adults, and on top of that, even as violent and dissocial illiterate adults, as a result of their schooling. And of course, it is not only services, but society as a whole, that get structured so as to generate and even increase need.

These economic factors also help to explain why service improvements do not last, or get perverted, suffocated in formalisms, etc.

By the way, as I said at the pre-conference workshop on 'Liberation of Devalued People from Bondage and Dependency,' none of this has to be done consciously or coordinated by a powerful cabal somewhere to be nonetheless very real.

Obviously, being a recipient in such a service system is hardly likely to be role-valorizing.

This reality of our economy, which is so obvious, is nonetheless largely ignored, even by people who consult widely on human services and on planning for the future of services, or on what services can be expected to bring. Yet it has the profoundest implications to what can be expected either of SRV, or–and this is very important to get into our minds–of any service approach that is beneficial to service recipients.

So I will make explicit one of the implications relevant to SRV: where an entire society's economy depends on a huge paid service system, which in turn depends on such a huge clientele, it will not only be a battle to reduce service dependency; as well, devaluation is not going to be pushed back or remediated by improving things in some services here and there, not even in a good number of services. For every prisoner who is set free, 1.1 or 1.2 people somewhere get put into prison, because that is what the economy demands. This should not blind us to the benefit that comes to the former prisoner, now set free, but neither should we deny or overlook the increased number of new prisoners–that is one of those horror stories.

Unfortunately, as I said, this dark underside of the current economy is hardly taught, and most especially not to human service workers who participate in it. In his concluding remarks at the fourth SRV conference, held in Ottawa in 2007, Dr. Wolfensberger also mentioned this (Wolfensberger, 2009), and said that neither SRV, nor anything else other than or "beyond" or better than SRV, can defeat the dynamics of this economic system. In order for people to have a realistic appreciation both for what SRV can do, but also for what it cannot do, these economic realities must be taught and recognized. Also, the economic reality alone is one reason why segregated services will continue to be built. But there are more reasons, as I will come to.

Many Devalued People Are at Grave Risk of Being Made Dead

NOTHER ELEMENT OF AT LEAST the contemporary social context, that is often the "elephant in the room" in any discourse about the plight of devalued people, is the devastating reality of contemporary deathmaking of unwanted devalued people. This deathmaking takes many forms, from very direct (such as asphyxiating sick old people in their beds at night in hospitals and nursing homes) to very indirect, such as stripping people of the things that make life meaningful to them, so that they lose the will to live and their health then declines. But the indirect forms are easy to miss if one is not sensitized to them, and even the direct ones can become so much a part of the culture that they are like the air one breathes: taken for granted and not really noticed, not even acknowledged to be deathmaking, let alone opposed.

For example, in her conference paper, Fiona Cameron-McGill informed us that impaired people are 50 times more likely to die before the age of 50 from treatable conditions than non-impaired ones.

It is true that devalued people at all times and everywhere are at risk of being made dead, and

more so than people who are not devalued. But it is also true that in our contemporary Western societies, forms of deathmaking that were once recognized as deathmaking, were once seen as wrong, and were once forbidden, have now become legitimized, even legal, and enjoy wide support. Even some of the direct forms of deathmaking are widely practiced. For instance, at this time, it is estimated that around 90%–in different countries a little more, a little less–of unborn children identified in utero to have Down's syndrome are aborted, i.e., killed. Soon, Down's syndrome may become one of the rarer syndromes associated with mental impairment, even at the same time as people with Down's syndrome who are allowed to live may now enjoy more of the good things of life than they did a few generations ago, and this enjoyment is largely due to the influence of normalization and Social Role Valorization.

And yet further, some of the people who advocate in one domain on behalf of devalued people are at the same time quite willing to have some of them killed, and do not even seem to recognize the incoherency.

SRV does speak to a certain degree to deathmaking, in pointing out that it is one expression of devaluation; in explicating the devalued non-human role, the sick patient role, and the dead or dying roles, and the dangers of these roles; and SRV also explains that the attachment of images affects whether people will be the objects of deathmaking. But SRV, being on the empirical level, cannot tell us whether to oppose deathmaking, or why, or whose deathmaking to oppose, or under what conditions, and only to a limited degree can it tell us how to do so if we want to. In other words, SRV can bring us to a face-to-face confrontation with one of the biggest moral issues in connection with devaluation, but it is very limited in helping us to resolve the issue. And yet the issue must be grappled with.

The Current Way of Life in Developed Societies is Unsustainable & Its Failures or Even Collapses Will Be Very Hard on Devalued People

THERE IS ALSO THE REALITY that our contemporary way of life that is so highly technology-dependent, so complex, so interconnected, and in many ways so unharmonious with nature, is unsustainable. It can be imagined as a pyramid upended and standing on its tip, which can be toppled by just the slightest shift in one of its critical parts. Something has to give, something will give. Perhaps many things will give. What will happen then may be too big for us to be able to imagine, but we do get glimpses when things give on a smaller scale, as during natural disasters, wars and other catastrophes. What happens to devalued people then? How far will all their rights, self-determinations and various "best practices" take them then? In many such catastrophes throughout history, we have seen that devalued people get abandoned, left to their own devices, even killed outright.

As I said, the indicators are all lined up that at least one something very bad will happen. Should we not prepare for it, and especially, should we not try to prepare so that those who are most vulnerable, who always suffer most when bad things happen, are seen to? Specifically, which valued roles will be most protective of people then, and therefore which should be given priority, when the good things of life that are available are very few? And getting what you want, what you dream of, is not among them? For instance, one very instructive story along these lines is what happened ten years ago this past September, when the planes flew into the World Trade Center towers in New York City. In that situation, what were the good things of life? From our list, I could identify two: one was escape, and therefore survival; and the other was not being alone if one did not escape and had to face the worst. What

roles would be most likely to secure those good things of life? There was one man in a wheelchair in one of the towers, very severely impaired from a diving accident some decades earlier, who needed help with virtually all his bodily needs. He had just arrived at his desk there, accompanied by his paid personal attendant, when the plane struck. Over the years of working there, he had become friends with a co-worker, a non-handicapped man. When the plane hit, he sent his personal attendant home, then went to the stairwell to await rescue; his friend accompanied him there, and they waited.

The firefighters who were climbing up in the building carried nearly 100 pounds of gear. With that amount of weight, a firefighter can only mount approximately one flight of stairs each minute. Obviously, they would not have been able to reach the higher floors in the time that the towers remained standing. But whenever some rescue personnel came across this handicapped man waiting, they repeatedly told his friend to go down the stairs and leave the man in the wheelchair, that some rescue personnel would evacuate him. His friend repeatedly said no, he would remain and wait with his friend. He did, and they both died when the towers collapsed (Dwyer & Flynn, 2006).

In resolving these questions (what to work for, how to prepare, etc.), it is very important to take human nature into account, which is one of the things that the Training Institute has been emphasizing more and more in recent teaching on virtually all topics. Dr. Wolfensberger left us with this insight based on the philosophy of personalism, both its early history in the late 19th and early 20th centuries, and its more recent evolution in the latter half of the 20th century. One element that personalism teaches is the importance of understanding human nature, and not proposing grandiose social projects and schemes for changing society and human behavior, or even lower-level strategies and tactics, that run counter to human nature.

This seems obvious, but like so many things that seem obvious, it is often overlooked. In fact, there is great divisiveness on what characterizes human nature; there is denial that there even is such a thing as human nature; and even when people do believe there is such a thing as human nature, they nonetheless fail to take it into account when they devise service schemes or plans for social improvement.

For instance, one empirical fact about human nature that is covered briefly in introductory SRV teaching is that humans are divisive and devaluing, both individually and collectively, and that certain things (such as deprivation and stress) can increase this. What George Durner said in his conference presentation about how there is always some "other" is true, but there is something adaptive about it: the other might be dangerous, and so defining some others as "others" is not going to go away. And collectivities specifically seem to be unable to function without a "minimum" level of social devaluation. This means that there will never be a society without devaluation, and that to the degree that devaluation is decreased significantly, it will pop up again somewhere else in order to maintain the minimum level that a social grouping needs. Thus, managing to push back the devaluation of mental impairment may lead to an increase in the devaluation of the aged, or of immigrants, or of some other class. I am not even including here additional elements that push for social devaluation, such as the contemporary economy I mentioned earlier, or shortages, or calamities.

Another fact about human nature is that it has only a limited tolerance or potential for assimilating difference. Yet one never hears this acknowledged in all the contemporary exaltation of diversity and inclusion, and unnuanced demands for more diversity and more inclusion, and implications that more diversity is better than lesser diversity, and that differences between people should be highlighted rather than that their similarities should be highlighted.

It is Very Likely that Current Fiscal Constraints on Services Will Continue, & Even Worsen

At present, but possibly passing, social reality is that the fiscal resources that support formal, organized, paid services are constrained. It is possible that there will never be a full economic recovery to levels that we saw before the crash of 2008, and that the service world will have to reconcile itself to more straitened funding than it had been used to. What then? How will the scarce resources be allocated? How should they be allocated? And on what basis? Of all the people in need, who should get the most? Who should be served first? What things are absolutely essential, what are outright luxuries, what are niceties that we can do without if we have to? How will services tighten their belts?

Will any of these questions be answered rationally and morally, or will it all be resolved irrationally, and on the basis of who is the loudest and most influential and willing to run roughshod over all other parties, or on the basis of what is easiest and causes least trouble?

SRV may be helpful in some ways in rationally answering these questions. For instance, one thing SRV can bring to this topic is recognition of the difference between programmatic and non-programmatic issues. As you remember from introductory SRV training, programmatic issues are those that have to do with what people need and how it should be delivered, and the non-programmatic issues are everything else, such as what the law requires or allows, what funds are available and for what, what servers are trained to do, etc.

These non-programmatic issues could conceivably facilitate getting people what they need, but more often they act as constraints on getting people what they need. These days, the non-programmatic features of services eat up by far most of the service resources. For instance, just take the paperwork that is involved in most human services today–the message is almost "let the recipients eat paper." Yet even when all the forms are filled out properly and on time, the people served may still be left friendless, work-less, education-less, homeless, health-less and penniless. If no paperwork, or even just less paperwork, were required, how much more money would be available to devote to what people really need!

What do we think, in times of resource shortage, are the most important kinds of training to give to new service workers? If everything were taken away, what would we think were the most important things to put into people's minds about each other? What training should be kept, what jettisoned–what is essential to put into people's minds and hearts? The non-programmatic kinds will be there, trying to absorb the few available resources, for getting first into people's minds. But even before resources are short, will we maintain consciousness of how important it is to grab people's minds with SRV (or something we think is as good or better)? For instance, to put into people's minds the social currency of roles; the power of expectancies, for good or bad; the importance of imagery; taking human nature into account, not asking more of humans than they can be or do; the power of the culturally valued analogue; being analytic, especially about things that are complex; that good intentions and sincerity are not enough.

One non-programmatic issue we need to be especially alert to is loss of commitment to, or interest in, SRV because it is no longer new but has been around so long that there must be something newer and better out there we should invest our resources in. So, from ennui, we fail to orient the continually incoming new generations of servers to devaluation and its effects, and to role valorization as a powerful response.

Similarly, a reduction in service resources may mean that people who used to each live in their own separate homes now have to share an abode. SRV can tell us how to make that shared abode role-valorizing, even though shared living is not necessarily less role-valorizing to begin with than living with others, though that is what we may be told.

SRV is Subservient to Non-Empirical Realities, e.g., Ideologies, Values, Passions

The SRV training culture has also become much clearer over the past 25 years on the role or place of empiricism, and of everything else, including ideology, values, and passions such as wants. Empiricism deals with realities that are verifiable by scientific observation, including experience; e.g., is a particular material flammable, and if so, under what conditions; do people imitate each other, and if so, under what conditions; are image messages conveyed by juxtaposition, and if so, under what conditions; and so on.

Ideologies, values and passions also deal with realities, but ones that are not subject to verification or disproof by the methods of science. Ideologies and values often deal with "shoulds" and "should nots," as in "People should value each other positively," or "People ought not to treat others as sub-human," or "People with such-and-such condition should be included in society." There may be empirical evidence that can be brought to bear to support a "should." For instance, there may be evidence that if people with such-and-such condition are included in society, then society will be more tolerant, and people with that condition will be more competent, than if people with that condition were excluded from society. But is a more "tolerant" society better than a less "tolerant" one, and on what basis? Why should it matter if people with that condition become competent? Only one's values and ideologies can answer questions like these, and ultimately, these answers will not be determined by evidence.

Of course, ideologies and values do rule, they do determine what we will and will not pursue and do. For this reason, ideologies and values ought to be true and good ideologies and values. And, as Dr. Wolfensberger pointed out in one his earliest writings on the issue (Wolfensberger, 1970), we "should" strive for ideologies that are at least not inconsistent with empiricism, even though they are above it. In other words, our ideologies should at least not be in contradiction to what evidence we can obtain.

As for the passions–what we want or fear, for example–these also play a large role in our decisions about what to implement and pursue, for whom, how far, under what conditions, etc. There may be even less rationality about these than about ideologies and values, and these days, it seems that one passion specifically–namely desire, or what we want–is being given prime place.

However, SRV is not ideology, values or passions; it is empiricism. It is a package of empiricism, one could say, that presents people with a number of questions that they can only answer based on their ideologies, values and passions. For instance, two empirical facts that SRV presents are that humans devalue each other, and that they do hurtful things to those they devalue. These two facts raise the ideological question whether devaluation generally is a good or bad thing; and whether devaluation of some humans by other humans is a good thing, but not devaluation of others; and why.

Another empirical fact embedded in SRV is that people who fill valued roles tend to receive more of the good things of life from those around them than people who fill devalued roles. This empirical fact raises the question whether one thinks certain people ought to get the good things of life, and why; and if one does want certain people to get the good things of life, whether one is willing to do what it takes to ensconce them in valued roles so as to obtain that end. It also raises the question whether every devalued party should have access to every valued role. Are there some roles that should be ruled out for some people? And on what basis? Are there roles that society values that one thinks are bad for people? Does one want to pursue those valued roles for a devalued party, for example, because that is the party's voiced "choice"?

Some people are clear, or think they are clear, on their ideologies, values and driving passions, but not everyone is. Some people are clear on some

of these, but not all. For instance, people may be clearer about their ideologies than they are about what passions control them. Nor does everyone necessarily want to grapple with high-level value questions. For instance, we have noted that a lot of people will blithely say "I value everyone," "Everyone is irreplaceable," or if they have a little more consciousness about their own devaluations, "I think everyone should be valued, even if I can't manage it myself." A lot of people say this because it is much more acceptable to say that than to say "I deeply devalue this group and that group, and further, I think they ought to be devalued." But when people begin to deeply examine what it means that everyone should be valued, that every life is of equal value, it turns out they do not really mean what they so blithely say. And further, they do not want to deeply examine what it means because they do not want to have to grapple with what are essentially religious questions.

In addition to these very fundamental values-related questions are other issues that go beyond SRV, such as what is the rationale or the basis for one's service engagement; how is one going to confront the immensity of suffering one will encounter in serving wounded people, even what I call the "small immensity" in the lives of the few people one will ever know; what are one's hopes or expectations of servers, of communities, of family; what are one's hopes or expectations of service workers; what constitutes moral integrity, and how will one attain and preserve one's own–does one even acknowledge that there is such a thing, and that one might not possess it? How are things that are proposed as good for devalued people to be judged? Only on how it affects the image, the competencies, the roles and the social valuation of the devalued class? Or also in terms of morality, truth, justice to other parties? These and many other moral questions may be raised by an encounter with SRV, and especially by an SRV-illumined encounter with the lives of devalued people. But again, SRV cannot answer these questions, though they do need to be addressed and answered.

This is one reason why the Training Institute has long taught other events that delve into moral issues, including deep ones, and that are different from SRV. And people should not try either to force these into SRV, or to pretend that SRV can deal with them–nor say that because they are not technical, that they need not be dealt with.

As difficult as some SRV issues are to deal with– such as the reality and the inevitability of societal devaluation, and the power of unconsciousness, including about things of the gravest importance– the moral questions are even more challenging. And many people will stay for decades focused on the technical issues, rather than confront the deeper moral ones.

Another way of saying some of these things is that each of us has to figure out what we do believe, and what we want to believe, about the world, about right and wrong, about society, about human beings and human nature, about how to live, about how to die in peace, to mention only a few. Immersion in SRV can help us become clearer on many of these questions, but SRV cannot provide the answers. And most definitely, we need to examine questions such as these in light of hard realities about our own time and place, and not just in the abstract.

Conclusion

Mostly, I have been saying hard things to you, but now comes one that, in comparison, is not so bad. Reassuringly, because the valid strategies and techniques embodied in SRV for helping people to gain access to the good things of life are universal, they can be recurringly discovered and applied–and they have been in the past, before SRV was invented. For instance, we often cite the "moral treatment" movement in the mental field, in the era of the late 1700s-early 1800s, as an example of what we might call a predecessor of SRV. Moral treatment was employed primarily in services to the insane, i.e., the mentally disordered. Like SRV, moral treatment also emphasized the role and power of

the physical setting, of groupings, and of expectations, on the behavior of people with mental problems; it taught that these should be structured so as to help such people to escape many bad things of life and to gain some of the good things (see Bockoven, 1963, 1972, and Digby, 1985).

Thus, it takes no special SRV knowledge to know that humans will imitate each other, and to think about how to arrange social groupings so that there is a majority of good models for vulnerable people to imitate. It takes no special SRV knowledge to know that humans function with a great deal of unconsciousness, much of the time, about most things, and that if social devaluation is part of how we humans function, then we must expect that there will be much unconsciousness about it too. It takes no special SRV knowledge to see that humans tend to live up, or down, to the expectancies that are held for and conveyed to them, and that this can work for good or for bad. What SRV does is to pull many of these universally valid principles together into a single, overarching meta-approach to service that is of immense practical usefulness, and especially so vis-à-vis certain classes of people, namely those for whom little that is good usually gets done.

However, merely because these things can be learned and found outside of SRV is not in itself any reason to leave SRV, to cease to teach and disseminate it. Rather, one should ask: does anything else other than SRV contain as many valid service principles and yield as many valid strategies and tactics as does SRV; is anything other than SRV as practically useful as SRV; will some other valid service approach help people confront and deal with issues that are above and beyond it; and would anyone be willing to promote, disseminate and practice it, even in a societal context that is hostile to it.

So, there is a bit of context for SRV, and we should be very careful not to segment SRV out of context, as if human services, and anything we might do in human services, were isolated from these larger realities. ☙

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On a Role

Marc Tumeinski

THE PURPOSE OF THIS ONGOING COLUMN continues to be to explore the key concept of social roles: in regard to learning and teaching about roles, as well as in light of working to help societally devalued people to acquire socially valued roles with an eye towards greater access to the 'good things of life.' (NB: Unless indicated, page numbers in this column refer to Wolfensberger's 1998 monograph on Social Role Valorization.)

One of the key steps to implementing SRV (82-95) is to inventorize a party's currently held social roles (83). Though seemingly simple, this step can be highly complex, at times involving the sustained efforts of many people over a concentrated period of time. In fact, helping a group of committed servers and others to think through this step for one particular devalued person or group (e.g., as often done in various 'person centered planning' methods[1] or in PASSING workshops as part of a foundation discussion or conciliation) can itself be highly instructive in terms of both learning and implementation. This step is also relevant to several articles in this issue, i.e., the articles by Wolfensberger, Peters and Yates.

What Is a Role Inventory?

THE BASIC IDEA OF COURSE is to identify and describe as many of a party's (person's or group's) social roles as possible. A role inventory may look at the roles currently held by an individual, a small group (e.g., the people served in a single program or agency), a larger group (e.g., the people served by a statewide system) or even an entire class of people. Once beyond the level of the individual or the small group, such an inventory may become increasingly probabilistic, in that it may not be possible nor perhaps even necessary to inventory every single social role for every single person in that group, but rather to identify broad patterns.

Part of making such an inventory will include identifying whether the role is primarily socially valued or socially devalued, or even mixed in terms of societal value (29, 83). This is a fundamental part of a role inventory, and requires those conducting the inventory to strive for clarity, consciousness and honesty. Determining the social value of a particular role is not a question of whether the person values the role he or she is in. It is also not a question of what that person means to other people, e.g., a parent may love their adult child with Down's syndrome while still largely perceiving them in the eternal child role. This determination of value instead indicates how the role is valued within society, whether the social role is likely to be perceived as being in accord with the predominant values of a particular society at a particular time, or whether the role is likely to be seen as standing in contradiction to the predominant values of a society.

The identification of a social role as having 'mixed value' may for example relate to a social role that a party holds within a particular sub-

culture. I use the term sub-culture with some caution, to describe a specific culture or society that exists within a larger (perhaps national) culture, e.g., a particular religious community such as the Amish living in Ontario (Canada) or in New York (US). The term is meant to be descriptive not evaluative. In terms of mixed value, a party may have a role that is valued within a particular sub-culture but that is not valued within the larger culture, for example; and therefore, the role may open the door to the 'good things of life' available within that sub-culture, while perhaps bringing about devaluation and wounding within the larger society.

In addition to determining the societal value of each particular role, making an inventory may also call for identifying:

• which role domain the role is in (30);

• the expectations that typically surround the role (26);

• the bandwidth of each role (31, 32);

• the specific role communicators associated with that particular social role, or at least the most prominent ones (107); and

• whether the party currently has the role, or is it a role from the past which the party no longer has.

The Potential Importance of
Role Inventories to Implementing SRV

THE SKILL OF MAKING such inventories can be an essential part of:

• stepping into someone's shoes (118-120): for example, what would it be like to be in these roles, either by choice or imposition? (28);

• setting role goals and role priorities (84); i.e., what societally valued roles will be pursued for this party?, what image enhancement strategies will be pursued?, what competency enhancement strategies?, and so on;

• identifying current valued role 'gaps' (89), i.e., the party does not have any significant socially valued roles within a particular relevant role domain, e.g., the role of neighbor in the domicile role domain; or perhaps a role gap seems imminent or likely to occur, e.g., a person losing the role of employee or an entire class of people having the role of citizen stripped from them;

• discerning the party's societal standing (cf. 25);

• identifying a party's prominent devalued social roles; in order to work to break the party out of such roles (91), or to minimize or reduce the negativity of a particular devalued role (93) or to replace with a less devalued role (94), etc.;

• making good decisions, including around how to deal with potential compromises and likely or existing dilemmas; and

• focusing one's resources; e.g., focusing a family's, program's or agency's or system's resources.

Relevant Strategies, Habits,
Skills & Resources

VARIOUS STRATEGIES, COMPETENCIES AND RESOURCES may be quite helpful to the server (paid, volunteer, family, friend) or servers trying to carry out a roles inventory:

• deep knowledge of a particular society, culture, sub culture, social grouping, etc.;

• spending time with the person at different times of day, on different days, at various times of the year, etc., and in various settings, at various activities, with different people, and so on;

• talking with, listening to and learning from the person, their family and friends, (former) serv-

ers, perhaps past and present co-workers, people in other key relationships, etc.;

• honing one's skills of observation of, for example, settings, activities, people, roles, social interactions, etc.;

• developing and deepening one's ability to discern relevant role(s) from: a party's activities, the settings in which they spend time, people they spend time with, etc.;

• practicing the ability to translate for, and to communicate to, others about a party's roles, rather than simply naming or describing the activities in which the party engages or the settings in which they spend time;

• dedicating the time necessary to carrying out a thorough inventory; and

• making a roles inventory is a step that may profitably be repeated periodically, e.g., during times of transition, and/or when a significant change occurs (has occurred, is likely to occur) in a party's life. Wolfensberger and Thomas made a broader but similar point in a 2007 book review published in *The SRV Journal*.

Conclusion

As USUAL, THIS COLUMN is not meant to be exhaustive but rather to offer a starting point for further learning, reflection, writing and discussion on a topic relevant to SRV and social roles, both in terms of SRV teaching and SRV application. I strongly encourage readers to submit stories, examples, analyses, etc. on this topic to the *Journal*. Ꮽ

ENDNOTE

1. See for example: Ramsey, S. (2007). Roles Based Planning: A thoughtful approach to social inclusion and empowerment. *The SRV Journal, 2*(1), 4-12.

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Update on Social Role Valorization 'Study Groups'

Dr. Wolf Wolfensberger had a broad commitment to helping people learn about SRV, to be able to apply it and to be able to teach it. Good fruit continues to come from his commitment and efforts, now also shared directly and indirectly with many people around the world. One such effort has been the formation of different 'study groups' invested in learning about SRV in locales in the US, Canada, the UK and Australia to name a few. This effort has not just taken one form but has taken different shapes according to the purposes and needs of group members.

For example, in Ontario (CAN), a local study group formed in early 2007 and continues to meet over a weekend several times a year to discuss various aspects of SRV theory (e.g., most recently, the theme of model coherency). A study group in Massachusetts (US) formed in 2008, and meets every few months over a long afternoon. At the last meeting, the group watched a video documentary and then discussed it from an SRV perspective. An agency in Pennsylvania (US) that hosts many SRV, PASSING and related events has an in-house study group that gathers regularly for different training and other learning opportunities. An agency in Ohio (US), which has supported staff to attend SRV and PASSING workshops, has an informal group that meets to discuss SRV, among other topics. A network of people interested in SRV and other related ideas formed in the UK in 2009, and has sponsored many PASSING events as well as formal program assessments, other training workshops (including one on valued roles), and a commemorative event in honor of the lifework of Dr. Wolfensberger. A small group of SRV learners and practitioners from Australia and New Zealand are studying the SRV-10 workshop training package by presenting and going through the workshop together 5 times over the next 2 1/2 years. By the end of that period, each member of the group will have presented each training module at least once, and received feedback on their teaching. This group will be led primarly by John Armstrong, along with visiting SRV trainers (e.g., Joe Osburn from the US will be attending the 1st of the 5 workshops). These are just some examples of different kinds of study groups and is not an exhaustive list by any means.

Though not a replacement for formal SRV and PASSING workshop training, the study group model fits in well with the overall thrust of leadership development within the international SRV movement. It encourages another way of learning about SRV accessible to a wide variety of people, including those who are interested in teaching SRV, those who are implementing SRV, family members and friends of people who receive services, and so on. Being a resource for study groups, and encouraging the formation of other local study groups, is a high priority for the North American SRV Council, within the overall context of leadership development.

We encourage you to form local study groups and to **write to us** to share your experiences and questions. If you are interested in learning more about the idea of forming a local SRV study group, please contact Marc Tumeinski at 508.752.3670 or mtumeinski@srvip.org. The SRVIP blog (blog.srvip.org) is also a good resource for study groups, as a forum for sharing ideas and questions.

The Circle Will Be Unbroken

Jack Yates

EDITOR'S NOTE: *This column tells a story, or rather two stories, relevant to Social Role Valorization teaching (see the column on storytelling in the December 2010 issue of this Journal) and implementation. As you read these stories, you might note the connections to SRV concepts such as: the reality of social devaluation and wounding; the link between valued social roles, competency enhancement and the developmental model; and role avidity.*

Introduction

BEGINNING IN 1925, the "Grand Ole Opry" radio show has been broadcast live every Saturday night on station WSM in Nashville. During much of the 1930's, 40's, and 50's the broadcast was carried nationwide, and even when it was not, WSM's signal could be heard through most of the US. For more than eighty years now, most of the great stars of country music have appeared on the show. and there have been many millions of regular listeners to the "Grand Ole Opry." The extent to which we might designate such listeners as "members," and as being thereby incumbents of a valued role, is of course limited. The activity of listening, even weekly, is not a role; roles are interactive, relational. Being a devoted "Grand Ole Opry" fan could be immensely satisfying, perhaps could feel subjectively like a role, but objectively would seem to remain just an activity.

But let us place ourselves in others' shoes, in another time and place. Nineteen-thirties, in the South or Midwest, living on a farm, no telephone, no television, hardly any money, often quite an isolated life. Then every Saturday night, you and your family gather around the radio and listen to the "Grand Ole Opry." Simultaneously nearly all of your neighbors are listening, and next day at church or during the week at the hardware store, the radio show will be a topic of conversation. In this way, being a "regular" or a "fan" could be said to become a role, in fact a valued role, a source of connection to other people. In the same way, of course, in support to devalued people we can readily take a person's interest or activity and seek to craft a valued role upon that foundation: Red Sox fan, video game devotee, gardener, artist. These are solitary activities, but they can be a route toward relationship, belonging and community—**if** we then consciously craft a valued role with or for the person.

I had never heard of the "Grand Ole Opry" until I moved to Georgia. I did not listen to the radio show, but I was given a record album entitled "Will the Circle Be Unbroken," a tribute to the country music tradition. The opening song on the album was the theme song of the radio show, and its lyrics named many of the performers and songs of the Grand Ole Opry from the 1920's through the 1950's.

"The Grand Ole Opry Song"
(by Hilo Brown)

Come and listen to my story, if you will.
I'm going to tell
About a gang of fellers
from down at Nashville.
First I'll start with old Red Foley
doing the "Chattanooga Shoe,"
And we can't forget Hank Williams
with them good old "Lovesick Blues."

It's time for Roy Acuff to go
to Memphis on his train
With Minnie Pearl and Rod Brasfield
and Lazy Jim Day.
Turn on all your radios, I'm sure
that you will wait
To hear Little Jimmy Dickens sing
"Take an Old Cold 'Tater and Wait."

There was Uncle Dave Macon,
his gold tooth and plug hat,
Cowboy Copas singing "Tragic Romance,"
"Signed, Sealed, and Delivered," with
Sam and Kirk McGee,
And the master of ceremonies
was Mr. George D. Hay.

There was Lonzo and Oscar,
a-poppin' bubble gum,
George Morgan singing
"Candy Kisses," yum yum,
"Got a Hole in My Bucket", "Bringing in
That Georgia Meal,"
We'll sing "The Sunny Side of the Moun-
tain" and dance to the "Chicken Reel."

You can talk about your singers
in all kinds of ways,
But none could sing the old sings
like Bradley Kincaid,
With his old hound dog, guitar,
and the famous "Blue-Tailed Fly,"

"String Bean" with Hank Snow, and
old Fiddlin' Chubby Wise.

Chorus
There'll be guitars, fiddles,
and banjo-picking too,
Bill Monroe singing out
them old "Kentucky Blues,"
Ernest Tubb's number, "Two Wrongs
Don't Make a Right,"
On the "Grand Ole Opry"
every Saturday night.

My Georgia colleague and fellow teacher of Normalization, David Truran, became my tour guide to country music, and together we looked up all of the musicians named in the "Grand Ole Opry Song" in the Encyclopedia of Country Music. In February 1978, David and I attended a workshop presented by Dr. Wolfensberger and his associates. The workshop was held in Nashville, and on Saturday night of the workshop a large group of us went to the "Grand Ole Opry" to watch the radio show being performed.

Several incongruities and anachronisms about that occasion come to memory. There were students and presenters of a Training Institute workshop playing the role of tourist during the workshop. Few if any of our group were lifelong country music fans; most of our group would not have known the names of any of the performers we watched. We were in a concert hall seating 4000, yet the format was not that of a concert but of a radio show: applause signs, live commercials, each musician doing only one or two songs, a master of ceremonies making introductions and doing live advertisements between each song. The opening theme song was written more than twenty years earlier and named artists of the past. And most disconcerting (and exciting, to me) was that four of the musicians named in the "Grand Ole Opry Song" were there, singing, live and in person—I thought they were dead!

So it was in visiting Nashville that I had the opportunity for an interest to grow into a role, albeit a temporary role. The same happened for Jo Massarelli's late friend Jim. As a Social Role Valorization trainer, Jo tells this story wonderfully in presenting SRV; I am stealing it with her permission, and with thanks to Jim.

The Story

Jo OFFERED TO ACCOMPANY her friend Jim on a vacation trip, and asked where he might want to go. Jim had lived an isolated life and had never been on a real vacation, but he knew immediately where he wanted to go: to attend the Grand Ole Opry, and to tour the homes of the great country music stars in Nashville. Now Jo enjoys music, but is more attuned to the blues—not at all to country music. She tried to talk him into someplace else, but Jim was certain of his decision. Country music was his passion; Jo probably thought silently, "there's no accounting for taste."

The high point of the trip for Jim, and the low point for Jo, came when they joined a bus tour of the homes of the country stars. Jim was hugely enthusiastic, to Jo's embarrassment, and insisted on sitting right up front beside the tour guide. Then, to her further embarrassment, Jim started to add embellishment to the tour guide's descriptions, ringing out his additions in a full voice so that all the tour participants could hear. When the guide got some detail wrong and Jim corrected him out loud, the tour guide handed Jim the microphone with a big smile, and said, "You can do it better than I can." Jim proceeded to narrate the rest of tour. The guide told whose house they were passing, then Jim told everyone what were their big

hits and when, with whom they were married and divorced, and myriad other details of the lives of the country stars. All the other riders were amazed and impressed: this fellow with obvious impairments really knew country music! And his friend Jo was amazed and impressed: how did Jim know all this? Where did this passion come from, which inspired Jim to step up with astoundingly unexpected competence in such a valued role?

Jo learned the answer from Jim. As he was growing up with his family in the 1950's, his parents were ashamed of his impairments and of the unusualness of his facial features. Jim lived a sheltered life, largely segregated. He felt the desperate loneliness of his childhood most acutely on Saturday nights, when almost every week his parents would have guests over for cards and conversation. They told Jim each week he must stay in his room and never show his face. So every Saturday night, he would sit alone in his room and listen to the "Grand Ole Opry." For Jim, all those names in the "Grand Ole Opry Song" were not entries in an encyclopedia of country music; they were his only friends in the world.

Rest in peace, Jim. Fear not: the circle will be unbroken. ❧

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The Ring of Words: On Rhetoric, Writing & Social Role Valorization Dissemination

Marc Tumeinski

Writing represents a unique mode of learning–not merely valuable, not merely special, but unique … Writing serves learning uniquely because writing as process–and–product possesses a cluster of attributes that correspond uniquely to certain powerful learning strategies.
~ Janet Emig, 'Writing as a Mode of Learning'

Learning SRV can be difficult; teaching SRV can be difficult; and implementing SRV can be difficult. These practices, though, are all highly relevant to leadership development, and to working towards helping vulnerable people to be protected from wounding and societal devaluation as well as to have greater access to 'the good things of life' (Wolfensberger, 1998; Wolfensberger, Thomas & Caruso, 1996). My sense is that Dr. Wolfensberger saw these three as interconnected. For example, to teach or to implement SRV, one has to learn it first. His model of developing SRV teachers stressed that anyone who wanted to teach SRV should remain close to societally devalued people (personal engagement) and should try to apply the ideas of SRV (change agentry).

What does all this have to do with writing? Writing can help us to deepen our understanding of SRV, whether for purposes of learning, teaching, implementation, or all three. The process of writing in an SRV context, I believe, can help one to develop competencies such as relevant knowledge, mastery, mindsets, skills, habits and disposi-

tions which will be useful in learning, teaching and implementing SRV.[1] Obviously writing is not all that is necessary, but it can play a key part. Writing is a skill, habit and practice that can be learned and improved over time, and the same holds for writing in an SRV context.

From the very first column in this series, I have stressed the importance of learning to write PASSING reports and of actually writing such reports. Is PASSING report writing easy? No. Is it the first step in learning to write about SRV? Not necessarily, though it has been a good first step for many students, teachers and practitioners of SRV. If approached with an adaptive mindset, however, the process of writing a PASSING report can help one to develop and practice relevant leadership skills, such as:

* **observation**
  • accurately observing people, events, organizations, interactions, etc.
  • gathering, recording, organizing and reporting of relevant, accurate information
  • strengthening of memory recall

* **analysis**
  • developing precision in relevant description and analysis
  • asking good questions
  • mapping out a devalued person's important relationships, or lack thereof

- not simplifying what one observes or analyzes but looking at its scope and complexity as much as possible
- drawing on one's knowledge of the society and culture, of the dominant social values

* **focus**
  - strengthening one's habits of persistence while engaged in a worthwhile effort, particularly when one is tired, faced with distractions, etc.
  - devoting time to understanding a single individual or a group of people, or to working on an important task
  - taking the time to step into the shoes of devalued people
  - making time to think and reflect deeply

* **teaching**
  - describing the nature and principles of effective pedagogy; imagining how strategies of effective pedagogy could be applied in various service settings, contexts, programs; etc.

* **planning**
  - building a creative, realistic vision of concrete socially valued roles that would potentially open the door for some devalued people to have greater access to 'the good things of life'
  - identifying and describing strategies of image and competency enhancement in support of societally valued roles
  - breaking bigger questions/problems into their smaller components
  - strategizing and prioritizing; identifying and weighing different options; making hard decisions about compromises–including from the perspective of an external 'decider' or evaluator
  - taking an idea and looking for examples, for evidence of it in the life of a real person, a real family, a real group, a real program or organization, etc.
  - imagining realistic alternatives, which are more consistent with SRV, within a particular agency, program or situation

- imagining and designing necessary and realistic steps toward implementation of particular SRV points

* **evaluation [including self-evaluation] with an eye toward improvement**
  - identifying some of one's own strengths and limitations: as a writer, as someone serving vulnerable people, as an employee or volunteer with a service organization, as an implementer of SRV principles, etc.
  - seeking advice; welcoming feedback, including challenging feedback
  - identifying one's own deeply held assumptions, beliefs, expectations
  - identifying and describing the (often unconscious) assumptions, beliefs and expectations held within a human service program or organization
  - considering and trying to understand the perspectives of other people, and of other organizations–even if one disagrees with them
  - trying to deeply understand what is happening inside a human service program; what it is doing and/or not doing, how that is affecting the people served, etc.

This is certainly not an exhaustive list, nor does every report writer develop each of these skills every time he or she writes. Many of these skills develop slowly and require different experiences, so taking on the role of PASSING report writer several times is incredibly helpful in my experience, especially in PASSING evaluations of different kinds of services and in writing reports with different editors. Again, to make sure my point is absolutely clear, writing is not the only thing necessary, but it is a tried-and-true method of leadership development that is relevant to SRV.

From what I have seen, and have been told, of comparatively recent training experience in the US, Canada, Australia and New Zealand, fewer team members are writing PASSING reports nowadays. We can likely identify many reasons

why this might be so, and some concerned people and groups (e.g., the North American SRV Council) are doing so. Some contemporary barriers to writing include, for example, a seeming lessened emphasis on reading and writing in schools and universities. However, as specifically regards the practice of writing PASSING reports, nothing essential has changed in our societies or in our human service structures in terms of what it takes to truly understand, teach and apply SRV. I believe such writing remains just as relevant today, and perhaps is even more needed. I also believe that those learning SRV today can acquire the skills and competencies necessary to write PASSING reports and will benefit from doing so. A developmental model mindset tells us that people today are able to learn to write PASSING reports, and can actually get better at doing so with feedback and practice for example. Our question, and a question I am exploring in this column, is what does it take to do so? Another question is, what help can SRV/PASSING teachers provide to aspiring writers? We will continue discussing this topic in future columns, but I will end this column with an invitation and a challenge: If you are serious about developing your own capacities to learn, teach and implement SRV, then ask to be a PASSING report writer at an upcoming PASSING assessment. If you are teaching PASSING workshops, make every efforts to recruit report writers. ✑

Bright is the ring of words when the right man rings them.
~ *Robert Louis Stevenson, Songs of Travel*

ENDNOTE

1. In a document entitled 'Rationales for written reports of PASS/PASSING practicum evaluations,' Wolfensberger and Thomas enumerate a number of potential benefits of report writing to assessment team members, report writers, the assessed service and the SRV/PASSING/PASS training culture. This document is available from the Training Institute (New York, US); 315 473 2978.

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1a   Pre and Post Greco-Roman Times   (26:33)
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2a   Medieval Hospice and Hospital Design   (32:01)
2b   The "Menacization" of the Afflicted   (10:35)
2c   The Rise of Pauperism   (29:42)
3a   Deportation and Exile   (16:28)
3b   Containment and Confinement   (15:47)
4a   Degradation and Elimination of the Altar   (11:46)
4b   The Panopticon and Central Observation Stations   (28:11)
5a   Service "Deculturation" and Moral Treatment   (17:09)
5b   "Menacization" Images and Associations with Leprosy and Contagion   (23:58)
6a   The Association of Hospices with Houses of Detention   (13:43)
6b   Various Beliefs That Played a Role in Menacization   (4:59)
6c   Human Service Assumptions Based in Materialism   (14:18)
6d   Further Menacization Through "Treatments" Based on Punishments   (31:23)
6e   Regimentation and the Use of Military Imagery   (17:07)
7a   Historical Lines of Influence in the Perversion of Western Human Services   (14:51)
7b   Core Realities, Strategies and Defining Characteristics of Contemporary Services   (31:21)
7c   Some Conclusions   (10:53)

DAY 2: Reflections on a Lifetime in Human Services

1   The Bad Old Days, Part One   (23:48)

2a   The Bad Old Days, Part Two: The Institutional Scene, Part 1   (33:06)

2b   The Bad Old Days, Part Two: The Institutional Scene, Part 2   (15:59)

3   The Bad Old Days, Part Three: The Educational Scene   (19:54)

4a   What Has Gotten Better, Part One: The Early Reform Era   (27:39)

4b   What Has Gotten Better, Part Two: Normalization   (12:53)

4c   What Has Gotten Better, Part Three: The Rights Movement   (5:55)

4d   What Has Gotten Better, Part Four: Summary of Positive Developments   (17:53)

5   What Is Still the Same, New Problems That Have Arisen & Things That Have Gotten Worse: Part One   (12:30)

6a   What Is Still the Same, New Problems That Have Arisen & Things That Have Gotten Worse: Part Two   (31:18)

6b   What Is Still the Same, New Problems That Have Arisen & Things That Have Gotten Worse: Part Three   (23:27)

6c   A Few Action Implications   (8:19)

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Reviews & More

Reviewed by Rochel Sayers

IN THIS ARTICLE, the authors Carroll, Petroff and Blumberg report their findings based on a study completed on pre-service teachers' (i.e., those studying to become teachers) participation in a university course with individuals with intellectual disabilities. After the semester, 12 pre-service teachers who took the course were interviewed and their experiences evaluated. This scholarly article is intended for teachers and other people who are interested in 'inclusive' education at all academic levels. It gives the reader an in-depth look at: the course, the pre-service teachers who participated in the program, and at the effects of social integration and participation (Wolfensberger, 122-124) in the lives of the students with a disability. The purpose of the article was to convey the impact of the course on pre-service teachers and how their perceptions about 'inclusive' education for people with disabilities were affected.

According to the authors, the class, called the Great Conversations (GC) course, is "an inclusive post-secondary class" (p. 351). It focuses on the great conversations of the liberal arts and sciences, and is designed to promote "academic interactions" between students with intellectual disabilities and their "typical peers" (p. 352). The GC course is a non-credit course taught by professors from different disciplines. It is part of the Career and Community Studies (CCS) program, a four-year curriculum for young adults, ages 18 to 25, with intellectual disabilities (p. 354). The program was designed by The College of New Jersey (TCNJ) based on their Education Department's stated interest in education 'inclusion.'

The participation of the pre-service teachers was voluntary, and a variety of strategies were used to recruit them. Participants varied in their level of education and their grades. According to the article, participants included (a) graduate special education majors, (b) secondary education undergraduates, (c) special education undergraduates, and (d) secondary education majors (p. 356). Their degree of previous contact with people with intellectual disabilities also varied from no experience to few experiences, to personal experience. These variations might account for the mixed reviews of the participants' experiences, although everyone agreed on the powerful experience of the course and its tremendous impact on their previously-held assumptions (p. 362).

After the GC course, 12 of the 18 pre-service teacher participants agreed to be interviewed. The main thoughts gathered from the interviews suggest that people with disabilities can learn alongside their age peers, can participate in a challenging curriculum, and can benefit socially from the content of the GC course (p. 362). However some concerns were presented by the interviewees. For example, Pam felt that lectures were not always delivered in a comprehensive way (p. 359). Bridget, another student, felt that the non-CCS students (i.e., the students without disabilities) engaged in stage-hogging and did not allow other students sufficient opportunities to participate (p. 360). Group work, for some, contributed to social loafing, and for others, led to social facilitation (p. 361). Other interviewees identified confusion in their role as a teacher or a student (i.e., were they in the course to be a student or to act as a teacher?) (p. 361). Some suggestions for achiev-

ing effective 'inclusion' were also identified by the interviewees. They included (a) knowledgeable teachers with training in educating people with varying levels of abilities, (b) effective and engaging instructional strategies (e.g., group discussions and PowerPoint slide shows), (c) flexible curricula, and (d) seeing people with disabilities as individuals rather than a group, and so forth (pp. 355-362).

Generally, the pre-service teacher participants left the course satisfied and open to 'inclusive' education. They affirmed that they benefitted from the program in various ways. Many reported being more comfortable with people with intellectual disabilities and that many preconceptions they might have harbored were dispelled. They all saw the CCS students as students and individuals just like them, and stated that they no longer defined people with disabilities by their disabilities. The pre-service teacher-participants thus reported a change in their attitudes and perceptions. This change in mind-set allowed them to identify with the students with disabilities, and see their similarities rather than their differences. According to Wolfensberger (1998), this self-identification is referred to as "interpersonal identification" (p. 118). The GC course, through "social integration and participation," enhanced the image and competencies of the individuals with disabilities. The CCS students, by actively participating in a challenging college course, were perceived more favorably. They gained valuable skills which allowed others to perceive them in the role of college students. This valued role will increase their likelihood of attaining the good things in life (Wolfensberger, 120).

Although the students with intellectual disabilities were not interviewed, their experiences as perceived by the pre-service teachers were described in the article. Their knowledge and analytical skills improved, thus allowing them to interact intelligibly and socially with their peers without disabilities (p. 360). Based on these descriptions and on the teachings of Social Role Valorization

(SRV), we can deduce that the impact on the students with intellectual disabilities was a positive one. The title of the course, "Great Conversations," as well as the integration and participation of students with impairments in a college course, are both image and role valorizing. According to SRV, image can be enhanced through personal appearance, activities, language, setting and groupings (Wolfensberger, 64-69). The image enhancement is credited to the fact that the students with intellectual disabilities are "juxtaposed" to presumably positively and socially valued pre-service teachers and higher education students in the context of a college education. This course and the program also convey the valued social roles of college students, friends, community members and great conversationalists (Wolfensberger, 30). Based on the study, these role expectancies were aptly fulfilled by the CCS students. According to Wolfensberger, "expectancies are a core element in the role concept," both in the minds of the perceiver, as well as the person who occupies the role or is cast into a role (p. 26). The CCS students were placed in a college environment, they were perceived by their teachers and fellow students as capable college students, and thus they largely fulfilled the expectations of the role. They performed as college students and consequently changed the perceptions of those who had doubts as well as strengthened the perceptions of those who had cast them into the college student role. The students themselves, propelled by these heightened perceptions of their expected role, acted in ways which confirmed these role expectations, until the role become part of their identity. This continuous cycle between "role expectations and role performance" is referred to as a "role feedback loop" (Wolfensberger, 26).

This article references contemporary research. The sources for the authors' claims are based on participants' personal experience as well as the authors' analysis of the study. The authors do not define "inclusion" or "inclusive" education. However, the CCS students' involvement and their

contribution to the course suggest that they were not just physically present but active and valued participants, which is reflective of SRV teachings on integration (Wolfensberger, 123).The article is logical and well organized. It flows and gives readers insight into all aspects of the study (e.g., the choosing of the participants, the method used to conduct research, the participants' experiences and the authors' analysis). However, readers would have benefitted if the authors had included different views; for example, the personal experience of the students with disabilities and the experience of the other students who attended the college but not this particular class. The authors have credibility: they are associate professors at TCNJ and experts with experience in the field of 'inclusive' education. I found no previous reviews of this particular article on the EBSCO database nor in a general web search. However, another article reiterates some of the barriers and effective strategies to inclusive education. According to Forlin, Loreman, Sharma and Earle, the appropriate education of pre-service teachers and their attitudes about working with people with intellectual disabilities play a major role in promoting 'inclusive' education (p. 207). This sentiment was echoed by Pam and Bridgette, two of the participants, who believed that barriers are societal and attitudinal. The former stated that the difficulties encountered by the CCS students were a result of the lesson presentation and delivery, while the latter stated that the success of inclusion was "situational" (pp. 359-360).

As a student of the Developmental Services Worker program at Centennial College in On-tario, Canada, this research will be helpful when I have the opportunity to teach people with intellectual disabilities. I can reflect on this article and build on the pre-service teachers' suggestions for successful integration. Moreover, as I promote the benefits of an 'inclusive' education, I can use this article as a tool to advocate effectively for my future students. According to Pam, one of the interviewees, "students are students whether or not they have a disability" (p. 351). The outcomes of this study suggest a feedback loop between social integration and participation, image and competency enhancement, interpersonal identification, and valued social roles.

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• • •

COMING OUT OF THE DARKNESS: AMERICA'S CRIMINAL JUSTICE SYSTEM AND PERSONS WITH INTELLECTUAL DISABILITIES IN THE 20TH CENTURY. By ROBERT PERSKE. *Intellectual and Developmental Disabilities*, *45*(3), 216-220, 2007. **REVIEW AVAILABLE ONLINE @ www.srvip.org**

Reviewed by Susan Thomas

PERSKE HAS DEVOTED the recent part of his life to the plight of mentally retarded people–here called persons with intellectual disabilities–when they come in contact with the criminal justice system. Such persons are in grave danger there because they may confess to crimes they did not commit, and then get very badly treated in prisons; some have even been subjected to capital punishment. In this article, he explains the ideas of the eugenic alarm and social Darwinism era (late 1800s-early 1900s) that interpreted mentally retarded persons as the dregs of society, and how this led to the massive growth of institutions of very bad conditions. He then explains the mid-20th century service reform movement (which he attributes almost entirely to parents, and in which normalization is not mentioned), and how it led to retarded people living ordinary lives integrated into society.

The next sections of the article are devoted to what Perske sees as improvements in the treatment of mentally retarded persons when they are taken into police custody and/or come before the courts. He cites improved decisions over such persons by judges, decisions now marked by taking time to understand the person, and empathy; heightened awareness by police of various kinds of impairments, and of the behaviors that these can generate, particularly behaviors that might be misunderstood by police and/or get an impaired person into legal trouble; a lowering of the number of false confessions by handicapped people; a move towards electronic recording of police interrogations so that these might be available for analysis and review; and a move in the US to legally ban the execution of mentally retarded persons. He also notes that people concerned with the welfare of handicapped people, and law enforcement groups, are now trying to work cooperatively together so as to avoid police mistreatment of handicapped people, and avoid their being arrested and convicted for crimes they did not commit.

Much of what Perske reviews underlines the reality of the heightened vulnerability of societally devalued people, in this instance people who are not at all smart and who are therefore more subject than others to influences, pressures and temptations that put them in jeopardy of false arrest and false convictions, including for very serious crimes.

Without using any language of SRV, Perske points to several strategies that are concordant with SRV that he believes have contributed to this "coming out of the darkness." One is efforts to increase awareness among police officers about what he calls "disability," about some of the peculiar behaviors associated with "disabilities," and about the reasons why mentally retarded people especially may confess to crimes they did not commit. This is an example of trying to raise consciousness about an issue. He also cites the importance of empathy on the part of both judges and police officers with handicapped persons brought before them, which is consistent with the SRV theme of interpersonal identification. However, nowhere does he talk about the roles of handicapped persons and how this may play a role in what happens to them in the criminal justice system. For instance, are such persons known as neighbors, family members, hard-working employees, etc., or only as suspects, convicts, perhaps even persons trying to "use" their impairment, or even fake an impairment, in order to escape the consequences of their acts?

SUSAN THOMAS *is the Training Coordinator for the Training Institute for Human Service Planning, Leadership & Change Agentry, Syracuse University, Syracuse, NY (US). She is the co-author of PASSING.*

• • •

A NOTE ON THE WORD 'PEDAGOGY'

THE NOUN 'pedagogy' has ancient Greek origins, as well as French roots back to the 16th century. Pedagogy typically refers to the art, science, work or occupation of teaching. More figuratively, it had also been used in the past to describe any instruction, discipline or training; as well as an actual place of instruction, such as a school or college. The related noun 'pedagogue' (Latin *paedagogus*) can describe a schoolmaster, teacher, assistant teacher or (an obsolete usage) schoolroom.

Pedagogy bears relevance in Social Role Valorization and PASSING to the developmental model and competency enhancement, to helping a societally devalued person learn and become more competent, especially with the aim of that person thus becoming more able to acquire and maintain a valued social role or roles. Much is known about how people learn, and though some of these concepts are briefly covered in an SRV workshop, much more can be profitably studied and used on behalf of helping vulnerable people to learn.

Pedagogy was also a favored concept of Dr. W. Wolfensberger in regard to his development of new training workshops as well as to the leadership development and formation of new workshop trainers and change agents.

Historically, the Greek roots of the noun refer to a common practice in ancient Greece, and later Rome, of a slave or servant being given responsibility for a wealthier family's children, taking the children to and from school, watching over their conduct, providing discipline; and in later Roman practice actually providing some instruction to the children. The Greek words comprising pedagogy meant 'boy' and 'leader,' as in leading boys to school, but later came more generally to mean leading boys in instruction.

Related words include pedagogal, pedagogic, pedagogical, pedagogism, pedagogist and (the short-lived) pedagoguette.

Source information from the Oxford English Dictionary

A Review of Social Inclusion: Dutch
Perspectives-Factors for Success and Failure. By Hans R. Th. Kröber & Hans J. Van
Dongen (translation by Annelies Steenbrink).
Eleven International Publishing, 174 pages,
2011. **REVIEW AVAILABLE ONLINE @
www.srvip.org**

Reviewed by Joe Osburn

This book is the most recent of four on which
Kröber & Van Dongen have collaborated. In it,
they make a case–almost a plea–for the establishment of "inclusion" in the Netherlands, a project
they believe is necessary if their country is to get
beyond and replace what others have called its
longstanding "apartheid policy" against its own
intellectually disabled citizens. More than a decade ago one outside observer urged the Dutch to
hold a national debate on "inclusion," noting that
"... care of the intellectually disabled is ... fifteen
to twenty years behind that found in the civilized
world" (Kristiansen, 2000).[1] According to data
cited by the authors, nearly a third of such people
(i.e., 32,000 of 103,000) are incarcerated in institutions, causing another Dutch observer to liken
his nation to "a developing country." The impulse
to separate out and segregate such people apparently still prevails in the Netherlands, and this is
the challenge that Kröber and Van Dongen clearly
take up, and perhaps revive, in this book.

They lay out a well-reasoned, somewhat technocratic argument for a national "inclusion" policy
and, by extension, also for deinstitutionalization
and community-based services in the Netherlands. Their book may be seen as an important
conceptual contribution to Dutch change agentry
efforts on behalf of these issues. They cite a number of inclusion studies, including one of their
own which they report in this book, as well as
definitions and position statements on inclusion
emanating from various national and international disability related organizations. From these
sources, they extract 58 factors they believe are
most crucial to the success and failure of inclusion
efforts by care organizations. These success factors
are too numerous to mention here, but all would
be expectable by most people generally familiar
with inclusion processes, e.g., legal mandates,
supportive services, social networks, access to settings, and so on. These factors are also expansive
in scope, impinging on the law, public monies,
service administrative structures, direct support
mechanisms, and–perhaps most importantly–the
conventional attitudes of most everyone in The
Netherlands who would need to be involved in
putting them into place. Taken together, they
would entail a rather major transformation in
the status quo and necessitate cooperative efforts
among multiple parties in order to actualize them.

In a general way, this book is addressed to the
entire Dutch society, but most particularly to its
intellectual disability "care organizations," i.e.,
formal human service agencies. This target audience is understandable given that one author is
a consultant to care organizations and the other
a director of one. It is translated into English,
probably because most Dutch people also speak
English, and as well, probably to increase its access (and marketability) internationally. However,
focusing on Dutch care organizations seems unlikely to garner a substantial readership among
similar organizations outside The Netherlands
that have already at least rhetorically adopted
inclusion. In the US, Canada, Australia and the
United Kingdom, for example, laws, funding
mechanisms, service provisions, public education
efforts and other formal structures to support and
even mandate inclusion have been in place for
quite some time now and thus are more established, advanced and taken for granted.

Yet, its relatively tardy arrival on the "inclusion
scene" does not render this book totally irrelevant
to potential audiences elsewhere. For example,
even those for whom the inclusion issue has long
been settled one way or another may find their
own notions about inclusion broadened by the
conceptual model articulated by the authors.

And, what is more to the point for us, reviewing this book provides the opportunity to extract some SRV-relevant points for the edification of our own *SRV Journal* readers.

A general fact about translations is that some are better than others. Simple literal translation often loses or distorts meaning conveyed in the original. Idioms and aphorisms are notoriously difficult to translate and often rendered incomprehensible in the process. Not being a speaker of Dutch, I cannot say to what degree such problems affect this translation, but it seemed generally sound to me, with only a few editorial glitches (i.e., incomplete textual citations and reference omissions), and some instances of somewhat stilted phraseology causing momentary pauses over the intent of a particular wording. However, this relatively minor complaint is offset somewhat by the occasional phraseological gem. For example, one such expression that I found both new and of potential future use was an apothegm rendered as "they've learnt to cut their coats according to their cloth" (p. 138), referring to the adaptability of certain poor and lowly people. Another was the authors' reference to "the law of the restraining head start" (p. 21), which they pose as a major dynamic suppressing greater openness to change in their country. In this context, they mean that putting mentally retarded people in institutions has become so established as the official and normative way of "caring" for them as to greatly restrain the development of any alternatives to it. They refer to an "institute (i.e., institution) paradigm" being deeply ingrained throughout Dutch culture, widely accepted as the proper way of doing things, and maintained largely by its own inertia. Their aim in this book is to counterpose a "support paradigm" as a means of achieving inclusion.

As explained in SRV literature and teaching, many different meanings get attached to the term "inclusion," and some of these are incompatible with SRV and even with each other; therefore what gets called "inclusion" ought not simply be equated with either SRV or what SRV means by

real integration.[2] In order to avoid confusion or incoherency when one engages in efforts toward role-valorizing integration, it would be more precise to speak consistently in the idiom of SRV rather than that of "inclusion." This often overlooked bit of SRV teaching is an important caveat vis-a-vis this book: readers should take care not to "read SRV into" it. I make this point because "inclusion" as rendered here is quite expansive and calls for any number of measures that accord with strategies and actions implied by SRV. But it most emphatically is not SRV. Nor is it simply SRV by another name. Valorizing the roles of a party does not constitute even a minor theme in the book. There is no (explicit) advocacy of valued roles. The notion of roles comes up at all only less than a handful of times. In fact, there is no mention of SRV anywhere in the book.[3] While appropriate in terms of the point being made here, this omission causes one to wonder if perhaps the authors were unaware of SRV.

Somewhat frustratingly, Kröber and Van Dongen do not offer their own incisive statement of what they themselves mean by "inclusion." Instead, they rather circuitously state that "where we speak of inclusion we refer to the platform of 'Stichting Perspectief'."[4]

However, rather than explaining what that organization's perspective on inclusion actually is, they tell us that "the concept of inclusion resulting from this [organization] largely matches Schalock's operationalization" (p. 34). This they do provide, at least in part, as follows:

> People have valuable personal and social networks in society. They use facilities meant for everyone. People live in society with people with whom they feel connected. Children and youngsters follow broadly accessible, regular education, which contributes to their development. Everyone is educated in fields in which his or her interests and ambitions lie. People have respected activities or occupations in society and feel they are appreciated employees.

People participate in and contribute to the social, cultural, religious and recreative life (concerts, cafes, clubs, churches, associations, sports events, etc.) in society. They use welfare and health facilities in the local community. People have the same rights, opportunities, and responsibilities as other citizens, also in the areas of marriage, having children, voting, *sterilization, organ donation, euthanasia, etc.* [italics added]

If Kröber and Van Dongen cited this quote accurately, they have adopted for themselves a very mixed operational definition of inclusion, one which incoherently combines elements of the good things in life (as advocated by Social Role Valorization) with facets of the "culture of death" so avidly promoted in Dutch society. Sterilization, organ donation and euthanasia are indeed legally protected rights now "enjoyed" by all Dutch citizens. One might safely infer that that ominous *etc.* tacked on at the end of the above quote tacitly endorses such other "rights" in the Netherlands as to be aborted before birth and to be suicided-by-physician or starved to death after being born. Indeed, the advocate Wesley J. Smith has noted that:

> Bureaucracy has trumped morality in the Netherlands. How else can one explain a country where, when doctors admit publicly that they commit eugenic infanticide, the leaders' response is not to prosecute them for murder, but instead to urge that guidelines[5] be created under which future baby killings can openly take place? (March 2005)

Death-making by the above (and yet other) means is explicitly identified in SRV training and literature (e.g., Wolfensberger, 1995, 1998) as one of many common wounds inflicted upon societally devalued people. If the society in which such people live has normalized a common "right" to be made dead, its vulnerable and devalued citizens will not only experience that right, but be prioritized to do so. In 2002, The Netherlands became the first country in the world to legalize the "right" of terminally ill patients to die by so-called euthanasia. This right has since been extended to pretty much anyone who says they want to die and to those who have doctors who think they should die. Thus, people who are sick, elderly, handicapped or otherwise devalued will disproportionately be expected and encouraged to exercise this right, or will have others exercise it upon them. Further, it will be portrayed as a blessing and a mercy for them because they lack or are losing their "quality of life"–which brings us to the next point.

The authors make matters worse by their uncritical acceptance of the "quality of life" concept. In asserting that "inclusion is an important component of quality of life" (p. 33), they are hitching onto a malevolently seductive ideology. Judgments that some people actually have low or even no "quality of life" is a literal death sentence for them. Yet, this phrase itself is scattered throughout the book. To give the authors the benefit of the doubt, they–like most other people–may be unaware that "quality of life" as a descriptive term morphed from its original usage in the 1960s (in the US) as an index of general ecological conditions[6] into its present day usage as a legally and medically accepted reason for making people dead. However, this history and its implications for devalued people was compellingly reported by Wolfensberger nearly two decades before this book was published. Wolfensberger called "quality of life" a "hopeless term" (1994)! And, I believe, he meant hopeless in more ways than one. For one thing, it has generated a mare's nest of hopelessly futile formulas for measuring whether certain human beings have enough quality in their life to warrant their continued existence; for another, it signals an absence of ultimate hope–a kind of anti-hope–in those who invoke it to justify their death-makings.

The aforementioned normalization of "quality of life" ideology and concomitant processes of life-ending measures in The Netherlands (and elsewhere) illustrates in the clearest possible way

a quintessential difference between SRV and normalization. The latter aspires to providing living conditions "at least as good as the average citizen." If the average citizen gets awarded a "right" to euthanasia in The Netherlands, then Dutch advocates of the normalization principle, and of Kröber and Van Dongen's inclusion, could not logically opt out of it. Not so for SRV adherents: SRV aspires to the good things in life, of which being made dead is not one.

Some may think it unkind, if not unwarranted, to criticize a book whose authors seem genuinely determined to do right by mentally retarded people. Kröber and Van Dongen obviously devoted considerable thought and scholarly effort to producing this work, which itself is an effort to drag their fellow countrymen forward into a more positive vision of their handicapped compatriots. They bring to bear much empirical data and technocratic logic demonstrating the rightness of "inclusion" over segregation, and are to be commended for a good faith effort. It is simply unfortunate from my perspective that they do not speak at all to the grave dangers to mentally retarded people that lay barely beneath the skin of their adopted version of "inclusion." Perhaps, they did not recognize these dangers or underappreciated them. Or, perhaps, they believe that "inclusion" is the answer.

ENDNOTES

1. Kristjana Kristiansen, a professor at the Norwegian University of Science and Technology in Trondheim, Norway, has long taught and promoted normalization ideas, and maintains ties with like-minded colleagues in Europe and elsewhere.

2. That is, "personal social integration and valued social and societal participation."

3. Nor is normalization per se mentioned, but there is (on p. 59) one very brief reference to Nirje (1969) as well as to Wolfensberger's classic book on the principle of normalization (1972).

4. Perspective Foundation, described as a Dutch organization that conducts "quality of life" evaluations.

5. A reference to the so-called "Groningen Protocol."

6. Such as air quality, clean water, variety and abundance of food, sanitary conditions, and the level of public health and health care experienced in common by the population in a particular locale.

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Osburn, J. (2012). Review of the book *A review of social inclusion: Dutch perspectives–Factors for success and failure* by H. Kröber *&* H. Van Dongen. *The SRV Journal, 7*(1), 53–56.

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People with Intellectual Disability as Neighbours: Towards Understanding the Mundane Aspects of Social Integration. By Laura M. Van Alphen, Anton J.M. Dijker, Bart H.W. Van Den Borne & Leopold M.G. Curfs. *Journal of Community & Applied Social Psychology,* *20*(5): 347–362, 2010. **REVIEW AVAILABLE ONLINE @ www.srvip.org**

Reviewed by Marc Tumeinski

From the article abstract:

Although people with intellectual disabilities (ID) are increasingly expected to relocate from traditional institutional care to 'regular' neighbourhood housing facilities and socially integrate in these neighbourhoods, little is known about how they are perceived and appreciated as neighbours. This paper reports on interviews carried out with 30 neighbours without ID who were neighbours of small-scale care facilities for people with ID. Interviews addressed the neighbours' everyday experiences of neighbouring in general, and neighbouring people with ID in particular.

The article is relevant to, and worth reading and analyzing from the perspective of, the Social Role Valorization theme of personal social integration and valued social and societal participation (PSI/VSP). In his text *A Brief Introduction to Social Role Valorization*, Wolfensberger described PSI/VSP as requiring "(a) valued participation, (b) with valued people (c) in valued activities that (d) take place in valued settings" (Wolfensberger, 1998, 123). In longer Social Role Valorization (SRV) training events, and in other publications (e.g., Lemay, 2006), PSI/VSP is clearly tied to the necessity of a devalued person having socially valued roles, preferably broad bandwidth valued roles (Wolfensberger, 1998, 31).

Below are several questions and points, drawn from my reading of the article, which would be worth considering both in terms of teaching SRV and PSI/VSP–in longer SRV workshops and in PASSING workshops, as well as in related trainings–and in terms of applying SRV and PSI/VSP.

• What is entailed in the role of neighbor (in the residence or domicile role domain; cf. Wolfensberger, 1998, 30), in regard to: responsibilities, behaviors, expectations, privileges, image and competency enhancement, integration and participation, access to the good things of life, etc.? (Wolfensberger, 1998, 25, 44; Wolfensberger, Thomas & Caruso, 1996)

• In the study reported in the article, neighbors who were interviewed described the barrier of high turnover among staff and among residents of the 'small-scale care facilities,' thus making it more difficult to sustain the role of neighbor and any neighbor-to-neighbor relationships. High turnover, and physical-social discontinuity (Wolfensberger, 1998, 19), are issues raised in SRV training and application. What can be done about this prevalent pattern in services? What non-programmatic issues (Wolfensberger, 2012; Thomas, 2012) contribute to turnover and discontinuity? What can help to reduce staff turnover? What can help to reduce discontinuity for the people served? Are services willing to work on these issues, to take necessary steps and to commit sufficient resources?

• Neighbors mentioned some barriers to the neighborhood visibility of adults with impairments, including:

* Features of the physical settings of group residences that are atypical (e.g., high fences) as well as the absence of expected features (e.g., driveways, gardens) which could provide opportunities for interaction (e.g., Wolfensberger & Thomas, 2007, R1131 External Setting

Appearance Congruity with Culturally Valued Analogue). What can be learned from looking at the culturally valued analog (Wolfensberger & Thomas, 2007, 30-31) of home in regards to this issue? For example, how can services and staff, even fairly inexpensively, create areas (e.g., gardens, patios with seating, outdoor benches, etc.) in residential settings that invite interaction with neighbors? What sorts of things can adults with impairments (with any necessary support) do around home and neighborhood that might create occasions for interactions with neighbors (e.g., yard work, grilling on the barbecue, washing the car, going for a walk, etc.)?

* The adults with impairments spending most or more of their time in segregated activities arranged by a service organization.

* Spending most or more of their time in groups with other adults with impairments, making it more likely that they would be perceived as part of a group rather than as individuals (Wolfensberger & Thomas, 2007, R2211 Competency-related Intra-service Recipient Grouping-Size; R1231 Image Projection of Intra-service Recipient Grouping-Social Value).

• Neighbors also mentioned a difficulty in how to perceive staff: Are they neighbors? How should we treat them?

• One common concern was around a (perceived) difficulty in engaging in small talk with adults with impairments, e.g., often neighbors felt such conversations were one-way. This brings up the importance of competency enhancement (e.g., learning in **typical** ways in **typical** settings with **typical** people how to carry on small talk, especially through modeling and imitation) and of how people with impairments are supported to spend their time (e.g.,

are they actually doing things and engaging in roles and activities that would be of interest to others to hear about?).

• Neighbors described part of their expectations of the neighbor role as being able to ask a neighbor for help in small-scale matters, which necessarily involves a certain expectation of reciprocity. This was a matter of balance: asking for too much or asking too often was seen as going beyond the role of neighbor. Neighbors however felt it difficult to ask staff or the adults with impairments for help, partly because they did not know them well enough. As well, neighbors had low expectations of reciprocity from adults with impairments. They also felt discouraged from offering to help (e.g., to accept a delivery) because staff were always present and took care of all such necessary tasks. In light of the above, servers would do well to consider their own roles: are they doing things that are barriers to personal social integration and valued social and societal participation (Wolfensberger, 1998, 122-124)? What might they do differently that would invite contact and positive interactions? Again, the culturally valued analog of home and of neighborhood would provide a good starting place to consider this issue.

• Neighbors reported on fairly regular incivilities (e.g., noise from large agency vehicles and motorized lawnmowers, parking issues with agency and staff vehicles, traffic nuisances, etc.) which created further barriers to PSI/VSP. This would seem to be a fairly obvious and not insurmountable obstacle for services to address. Some of it would perhaps naturally be minimized if the numbers of socially devalued people grouped together in residential settings were kept small (Wolfensberger & Thomas, 2007, 133-136, 333-337).

• The article emphasized the key role which staff could play in mediating interactions and relationships between neighbors and people with impairments. Is this something servers can become

better prepared to do? What would be relevant competencies, skills and habits for servers (e.g., listening, observing, clear communication, etc.)? What would be relevant mindsets and expectancies for servers to hold? And so on.

• Finally, the article indicated that the desire to spend time with neighbors is typically motivated by a human desire for company, but the neighbors interviewed saw spending time with adults with impairments who lived in the neighborhood as more rooted in a duty to do good for disadvantaged people. This is understandable, and perhaps is not necessarily a bad place to start from–it may even be a value that servers can capitalize on to the benefit of devalued people–though not to be satisfied with. A related problem is neighbors perceiving themselves as volunteers for impaired people rather than simply as neighbors.

THE ABOVE POINTS can provide good starting material for reflection and consideration, to those teaching SRV and those trying to apply SRV. We welcome your comments, questions, strategies and success stories–as well as lessons learned from 'failures'–in supporting PSI/VSP, specifically around the valued social role of neighbor.

ENDNOTE

1. My thanks to Jane Sherwin for bringing this article to my attention.

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LIST OF ITEMS TO BE REVIEWED

IN EACH ISSUE OF *The SRV Journal*, we publish reviews of items relevant to SRV theory, training, research or implementation. These include reviews of books, movies, articles, etc. We encourage our readers to look for and review such items for this journal. We will be happy to send you our guidelines for writing reviews, or they are available on our website (http://www.srvip.org/journal_submissions. php). We are open to reviews of any items you think would be relevant for people interested in SRV. We also have specific items we are seeking reviews of. (We strive to include items which might have relevance to: SRV theory, one or more SRV themes, and/or social devaluation. If, however, a reviewer finds that a particular item is not so relevant, please let us know.) These items include:

WORKING WITH STREET CHILDREN: AN APPROACH EXPLORED. By ANDREW WILLIAMS. Dorset: Russell House Publishing, 159 pages, 2011.

SOCIAL INCLUSION AT WORK. By JANIS CHADSEY. Annapolis, MD: AAIDD, 49 pages, 2008.

INCLUSIVE LIVABLE COMMUNITIES FOR PEOPLE WITH PSYCHIATRIC DISABILITIES. Washington, DC: NATIONAL COUNCIL ON DISABILITY, 84 pages, 2008.

BODY & SOUL: DIANA & KATHY. By ALICE ELLIOTT (Director). 40 minutes, 2006.

ACHIEVING COMMUNITY MEMBERSHIP THROUGH COMMUNITY REHABILITATION PROVIDER SERVICES: ARE WE THERE YET? *Intellectual & Developmental Disabilities, 45*(3), 149–160 (2007).

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HALL, A., BUTTERWORTH, J., WINSOR, J., GILMORE, D. & METZEL, D. PUSHING THE EMPLOYMENT AGENDA: CASE STUDY RESEARCH OF HIGH PERFORMING STATES IN INTEGRATED EMPLOYMENT. *Intellectual & Developmental Disabilities, 45*(3), 182-198 (2007).

WOLFENSBERGER, W. HOW TO COMPORT OURSELVES IN AN ERA OF SHRINKING RESOURCES. *Intellectual & Developmental Disabilities, 48*(2), 148-162 (2010).

ABERNATHY, T. & TAYLOR, S. TEACHER PERCEPTIONS OF STUDENTS' UNDERSTANDING OF THEIR OWN DISABILITY. *Teacher Education & Special Education, 32*(2), 121-136 (2009).

DISCUSSION QUESTIONS

THIS FEATURE PROVIDES a way to continue learning from & engaging with a *Journal* article after reading it. We publish questions based on selected articles, inviting the reader to continue considering, reflecting, discussing & writing about what they read. Such questions can be useful in deepening a reader's level of understanding of the article content & its SRV implications, whether for teaching or application, & may even lead to a shift in mind-set. We hope these questions will be used by individual readers, as well as by university/college professors in their classes, by program managers during staff meetings & so on. Reflection on these questions might work best spread out over a period of time, &/ or shared with others.

SRV OF COLLECTIVITIES (PP. 8-14) ~ WOLFENSBERGER

• Wolfensberger gives a few examples of programmatic and non-programmatic considerations in implementing SRV theory (p. 11). What other examples can you think of, particularly on the collective level? Try to think of examples in different service fields and types of programs (e.g., 'special education,' 'mental health,' employment, residential, etc.).

• In what ways can a *non*-programmatic measure on the *collective* level potentially increase the possibility of relevant and coherent programmatic service measures on the *individual or small-group* level?

• Reflect on role-valorizing measures you have taken (or are aware of) on the *individual* level in support of a societally devalued person. Which of these measures might have had greater impact on helping a devalued person have greater access to the 'good things of life' *if* simultaneously supported by actions on the collective level? How so?

• As a server (paid worker, volunteer, family member, friend), how can one strive to be more aware, and to take advantage, of *collective* role-valorization measures?

ROLE CALL (PP. 17-25) ~ PETERS

• Peters examines the concept of *role-person* fit and *role-role* fit in regards to Citizen Advocacy (p. 18-19). Sketch out some of the potential benefits of applying this dual concept in, for example: crafting the role of server, paid staff or volunteer; shaping the role of server in light of the goal of helping devalued people get and hold onto valued social roles; hiring human service staff; orienting and training staff in their (new) role; supervising staff in their server role; etc.

THE CIRCLE WILL BE UNBROKEN (PP. 40-42) ~ YATES

• What skills, habits and attitudes can help a server (paid staff, family, friend) to create opportunities for societally devalued people to develop and deepen their own personal interests?

• What skills, habits and attitudes can help a server to step into the shoes of a devalued person and identify his or her interests (e.g., as opposed to staff imposing their own interests on someone)?

• What skills, habits and attitudes can help a server to identify a range of socially valued roles connected to someone's real interests? Take into account the SRV-relevant strategies of: helping a devalued person acquire broad bandwidth roles, at least in the long-term; looking at the various role domains; pursuing roles that have greater potential to open the door to the good things of life; etc.

• If you are in a teaching or training role, or in a supervisory human service role, how might you help students, trainees or employees to think about and act on the ideas raised in this article?

CALENDAR OF SRV & RELATED TRAININGS

THIS CALENDAR LISTS UPCOMING SRV & PASSING workshops we are aware of, as well as a number of other workshops relevant to SRV. Each event varies in terms of length & depth of coverage of material; contact the person listed to make sure the workshop fits what you are looking for. Additional training calendars may be accessed at *www.srvip.org & www.socialrolevalorization.com.* To notify us of SRV, PASSING & SRV-related workshops for upcoming issues, send information to: *journal@srvip.org.*

How to Function Morally, Coherently and Adaptively in a World that is Disfunctional, Including its Human Services

June 23-29, 2012
Pickering, Ontario, Canada
email Patricia Weatherall ~ pweatherall@dafrs.com

The History of Human Services

October 9-10, 2012
Worcester, MA, US
email register@srvip.org

An Introduction to SRV: A High-Order Schema for Addressing the Plight of Devalued People (*with an emphasis on developing leaders in SRV*)

week of November 5-9, 2012 *(final dates to be set)*
Fall River, MA, US
email register@srvip.org

Practicum With SRV Using the PASSING Tool
prerequisite: attendance at a leadership level SRV workshop

July 30-August 3, 2012
Sydney, NSW, AUS
email foundationsforum@yahoo.com.au

October 22-26, 2012 (tentatively)
Melbourne, VIC, AUS
email Lucy Murphy ~ lucy.murphy@annecto.org.au

October 29-November 2, 2012
Pennsylvania, US
email registerki@keystonehumanservices.org

SRV Study Visit Using PASSING (1 site visit)
prerequisite: attendance at a leadership level SRV workshop

November 12-16, 2012 (no overnights)
Fairhaven, MA, US
email register@srvip.org

Towards a Better Life: A Two-Day Introduction to SRV

July 16-17, 2012
Unley, SA, AUS
email Jayne Barrett ~ Jayne.barrett@clp-sa.org.au

July 25-26, 2012
Indooroopilly, Brisbane QLD, AUS
email viaainc@gmail.com

September 10-11, 2012
Melbourne, VIC, AUS
email Lucy Murphy ~ lucy.murphy@annecto.org.au

October 10-11, 2012
Canberra, ACT, AUS
email Veronica Hadfield ~ VHadfield@koomarri.asn.au

An Introduction to Social Role Valorization

September 10-12, 2012
Sunbury, Pennsylvania, US
email registerki@keystonehumanservices.org

Social Role Valorization News *&* Reviews

Susan Thomas

THIS COLUMN WAS BEGUN BY Dr. Wolf Wolfensberger, who passed away on 27 February 2011. His long-term associate Susan Thomas will continue the column.

As always, the intent of the column is five-fold:

(a) Briefly annotate publications that have relevance to Social Role Valorization (SRV). Conceivably, some of these might be reviewed in greater depth in a later issue of this journal. Some of these items may serve as pointers to research relevant to SRV theory.

(b) Present brief sketches of media items that illustrate an SRV issue.

(c) Present vignettes from public life that illustrate or teach something about SRV.

(d) Document certain SRV-related events or publications for the historical record.

(e) By all the above, to illustrate and teach the art and craft of spotting, analyzing and interpreting phenomena that have SRV relevance.

The Training Institute has about 20 SRV-related topics, from among which to present a selected few in any particular issue.

Aside from being instructive to readers, persons who teach SRV will hopefully find many of the items in this column useful in their teaching.

Deviancy *&* Devaluation

*So-called "domestic workers"–i.e., maids, housekeepers, nannies, gardeners, house cleaners, etc.–are devalued people in Latin America, and apparently especially in Chile. One newspaper report called discrimination against such workers "among the more entrenched social ills in Latin America" (*Syracuse Post Standard*, 22 January 2012, p. A15). For instance, in some places, maids are not allowed to swim in the ocean if their employers are in the water, and they are not allowed to sit down to eat in some restaurants.

*Devaluation can be directed against not only people with certain conditions, but also people from certain locales. In the US, people in the northeast tend to look down on virtually the entirety of the rest of the country, and people in the north tend to devalue those from the south. The state of West Virginia, and its residents, are devalued by much of the country as being "hick" and "hillbilly country." One video graphics program devised a different symbol for each state, and assigned for the state of West Virginia the symbol of a wooden outhouse (*Newsweek*, 21 June 1993).

Thankfully, at least as of 1983, there was one project in West Virginia that engaged retarded people in the bottling, packaging and delivery of clean well water, at a time when well water is increasingly contaminated, and when so many other projects have engaged them in something associated with garbage and cast-offs.

*Boydell, C.L., Grindstaff, C.F. *&* Whitehead, P.C. (1972). *Deviant behavior and societal reac-*

tion. Toronto, Ontario, Canada: Holt, Rinehart & Winston of Canada. This can almost be called a rare book, in being a scientific text written specifically for the Canadian scene. It consists of over 40 contributions, nearly all relating directly to the Canadian experience, but very few are actually concerned with deviancy in general, and most of the ones that are can be found in the four contributions in the first of eight sections.

One interesting fact we learn from this book is that while multiple executions on the same day would today elicit horror, even in the US, they were once common in Canada. The record was four hangings on the same day in 1924 at the Bordeaux jail in Montreal. One rationale for multiple hangings was that for many years, there was just one executioner in all of Canada, who had to travel by rail, and it was more expeditious to have all hangings on the same day than to pay him to come several times in a row. During his 'career,' he put to death a staggering total of 549 Canadians. Once, in order to satisfy the sentence that the man be "hanged by the neck," he hung a man who had already died from fright shortly before his scheduled execution. He considered his job "the most sacred calling any man could have." At his 549th hanging, the victim was a woman and her head came off; after this, he was replaced. Also, for some unknown reason, hangmen in Canada were traditionally given the pseudonym Ellis as their alleged last name.

*As reported by Bryson in his book about Australia, as late as the 1960s the Aboriginal people were explicitly referred to in Australian school textbooks as being like "feral jungle creatures," which is a pretty explicit way of saying they are less than human (Bryson, B. [2000/2001]. *In a sunburned country.* Toronto: Anchor Canada, pp. 203-204).

*An example of the connection between devaluation and devalued roles, and possibly also of the wound of multiple jeopardy, is the situation of Coptic Christians in Egypt. There, Christians are a devalued minority among the majority Muslim population, and many of them in Cairo earn their living by collecting the city's trash. They are called Zabbaleen, and the poor suburb in which they live is called Garbage City; the Zabbaleen also sort through what they collect, and it is dumped where they live (*Voice of the Martyrs*, November 2011).

*Further to the issue of multiple jeopardy is the story of Richard III of England (reigned 1483-1485), who is widely reputed to have murdered, or ordered the murder of, his two young nephews in the Tower of London, so as to remove any possible competing claimants to his crown. This story is told in Shakespeare's play *Richard III*, as well as in many history books, and is accepted by most people as true. But several serious historians have doubted it, for several reasons. (a) The accusation against Richard did not surface until the 16th century, long after his death, and it was promulgated by the family which displaced and succeeded his family as the ruling dynasty, and who therefore had an interest in blackening his reputation. (b) The "evidence" against Richard in these accounts was all hearsay, rather than from direct and contemporary witnesses. (c) The children's father and Richard's elder brother, Edward IV, who had been king before Richard, was discovered, after he died, to have already been married prior to marrying the woman who was his queen and the children's mother. This previous marriage made the boys illegitimate and therefore unable to succeed to the throne. This meant that their continuing to live could have been no threat to Richard.

Further, Richard is often called a "cripple" and a "hunchback," though the actual evidence is only that one arm was shorter than the other.

Whatever the historical truth, all this illustrates several SRV lessons. One is that what people hold in their minds about a party can filter the actual facts they receive about the party, and can even make them disregard the facts. Another is that

once a party is negatively stereotyped or negatively imaged (e.g., as a murderer, or as a hunchback), this then attracts other negative stereotypes and images (e.g., of hunchbackedness, or being a murderer)–in other words, multiply jeopardized.

Various Role-Related Items, Including the Power *&* Limitations of Social Roles

*Some people in the field of impairment have begun to speak of "respected roles," but without ever citing any of the SRV literature and names, though they may cite other authors who have no connection to the SRV literature.

*An October 26, 2011 article in *CNN Opinion* on-line said the question "what do you do" is virtually the first question a person is likely to be asked in American society, in some places even before one's name is asked. The article also noted that a person's (judged) value "is tied to his or her profession"–in SRV language, to the person's work role, though there are actually a wide range of roles in other domains besides work, such as the domains of relationships, education, domicile, recreation, civic participation, culture and religion or cultus. Interestingly, the author of the article also claimed that people assume that those in more valued roles are happier.

*A 10-year old boy with Treacher Collins Syndrome (which results in a facial disfigurement), and his family, have tried to help other people in need as a way of repaying the help they received when he was born. The boy has assumed leadership in a family project of collecting donations to assist the poor in foreign countries, and this role required him to meet and talk to many strangers, which has helped him overcome his shy nervousness about speaking, since his impairment interferes with normal speech. This is an example of a role demand leading to a gain in competency (*World Ark*, Holiday 2011).

*A woman in her late 80s had a stroke, and as a result lost much of her memory and speech. She had been a poet, so she tried to remember poetry, but could not. Then she remembered the start of a prayer she had learned as a child, but she could not remember it in the language in which she had learned it, nor the language she had been speaking for recent decades. Finally she was able to call up a visual image of the prayer in Latin that she had seen repeatedly, and she was able to recall the entire prayer in Latin. That accomplishment, she later said, enabled her to go to sleep that night. Also, fellow poets and admirers of her poetry began to visit regularly to speak with her and listen to her as she tried to recover her mastery of language, even if her speech did not always make sense. This eventually worked, though some memories are, she thinks, gone forever and she still makes many mistakes of syntax. Of course, this underlines both what having a valued role–even a relatively unusual one such as poet–can do, and of how important it is to think what might be a relevant competency-enhancing strategy for a person. For instance, she noted that when the physicians made rounds to her hospital bed, they asked her what day of the week it was, a common question posed to judge a patient's supposed contact with reality. But, she said, she had never paid attention her entire life to what day it was, so it was not a helpful question for her (*New York Times*, 27 June 2010, p. 24).

*One mentally retarded man was enabled to leave his work at a sheltered workshop, and instead run his own business as a sales representative for products that are sold door-to-door and/or via social gatherings (e.g., the seller hosts a party at which invitees listen to a sales spiel and, the seller hopes, will then buy the product). This obviously requires many competencies on the part of the person who owns and runs the franchise, and therefore more severely impaired people would not be able to do this by themselves. There may be some SRV down-sides to this position, but it also has many role-valorizing benefits as well.

*A man had to wear an equestrian riding helmet, in order to protect his head if he should fall when he had a seizure. This of course attracted attention wherever he went. For his birthday, he asked to go horseback riding, but his service staff worried whether this would be safe for him. Of course, horseback riding is almost the only place where wearing a riding helmet does not make a person stand out, because it is the appropriate setting and activity for that particular role cue or role element. All those invited to his party also had to wear riding helmets, so some role-equalization was also occasioned by this event.

*A print ad for the Stephen J. Wampler Foundation is a mix of both enhancing and not-so-enhancing images. The founder of this foundation "has a pretty severe form of Cerebral Palsy," we are told, but "He also has a wife and two children" (the roles of husband and father), and the photos of he and his family are very role-enhancing. In fact, it is hard to tell that he has cerebral palsy at all. Only in some of the less prominent photos is his wheelchair visible (*Time*, 19 December 2011).

*Each year, *Parade* magazine (which accompanies the Sunday newspaper in many American cities) gives an award to outstanding teenage athletes. In 2011, five of the 12 high school students who received the award had moderate to severe physical impairments, but they all filled the valued role of competent athlete (*Parade*, 11 December 2011). They were all depicted in their school athletic uniforms, and their juxtaposition to the other seven outstanding athletes was also image-enhancing.

*The Lutheran pastor Dietrich Bonhoeffer was opposed to Hitler and Nazism from the first that he learned of them. The Nazis eventually executed him in April 1945 for his participation in one of the conspiracies to assassinate Hitler. While he was in Tegel prison in 1943-44, Bonhoeffer experienced some of the benefits of holding a valued role. He was the nephew of the military commandant of Berlin, a very high position, even higher than the prison warden. When the prison guards became aware of this, "everything changed … It was as if they had a celebrity in their midst." As a result, Bonhoeffer received special privileges, for which he was grateful but also embarrassed; he even refused some, both because he knew these were due to his uncle and because he knew some other prisoner might be shorted (Metaxas, E. [2010]. *Bonhoeffer: Pastor, martyr, prophet, spy.* Nashville, TN: Thomas Nelson, pp. 448-450).

*During World War II, the Firestone Tire and Rubber Company, and the Goodyear Tire Company, both then located in Akron, Ohio, reportedly employed hundreds of deaf people to replace its former employees who had been drafted from all over the country (*The Humanist*, November 1996). Generally, wars are not good for impaired people, but in this instance a valued role was opened up for some of them. Note also that this was accomplished by a "systemic" measure (making war).

*An article (in *Syracuse University Magazine*, Spring 2011) reported on a middle-aged woman who has been in a wheelchair since childhood due to rheumatoid arthritis. She holds a number of valued work roles, including painter (her works have been shown at the prestigious Museum of Modern Art in New York City), film maker and film professor. The article was accompanied by a photo showing her at her desk instructing a student. However, she noted that "out on the street, I was struck by how differently I was perceived." Of course, "on the street," few passers-by would be aware of her work roles, and would respond only to what was in their awareness, namely her physical infirmities and her wheelchair. This underlines how important it is to make valued roles known to those people in a position to extend the good things of life such as acceptance (or the bad things, such as rejection) to a person. It also un-

derlines how important are the ordinary conveyors of role images, such as personal appearance, and how role-valorizing could be social juxtapositions, e.g., companions when one is walking (or rolling) down the street.

*A man wrote about his experience in the ex-convict role, and wondered if there could ever be such a thing as an ex-ex-convict–in other words, could he ever escape the convict role. He proposed that on employment applications and other forms, questions about earlier criminal convictions should be restricted to the previous ten years of a person's life (*Newsweek*, 21 February 2000). This illustrates a number of SRV points: that some roles are indeed life-defining; that for a person's role-valorization, it may be advantageous–perhaps even necessary–to hide certain past devalued roles, just as it may be helpful to bring to light certain past valued roles; and that the image of a role can be even more detrimental than the role itself, in that the image of having once been a convict is probably worse than the fact of having once been a convict.

*The child role. Sturgeon, T. (1953). *More than human.* New York: Farrar, Straus & Giroux. This is yet another novel with mentally retarded characters–in this case, two. One of them who has Down's syndrome is called "Baby," casting him into the eternal child role. In fact, he is depicted as never outgrowing his crib even into adulthood, and having to be spoon-fed and diapered, even though he has telepathic powers. This depiction certainly fed into a bad role stereotype of such persons in the 1950s.

*The child role, continued. In a previous issue of this *Journal*, we reported on a series of ads by the Hartford Insurance company that negatively-imaged the elderly. Now there is a series from Allstate insurance company that shows a bald and white-bearded man wearing sweatpants and a long-sleeved T-shirt, sitting in a crib on which his cane is hung, with a teddy bear and a pacifier on the floor next to the crib. The ad's tag line is "bald, helpless and broke is how to start life, not finish it," obviously casting the elderly into the role of second childhood.

*The menace role. The old Trans-Allegheny Lunatic Asylum on Asylum Drive, Weston, West Virginia–later called Western State Hospital–has been bought by an entrepreneur who made part of it into a "hospital of horrors," advertised with pictures of deformed faces and people in straitjackets, and an assurance that the place is haunted. "Are you brave enough" to tour for $15, or stay there overnight? This casts mentally disordered people into the menace role.

Other empty former institutions have done similar things.

*The dying role. Some years ago, foundations began to spring up that tried to help fulfill the wishes of "dying" children. Sometimes, these were called "Make-A-Wish" foundations. Such foundations also began to fulfill the wishes of people who were handicapped, but not at all "dying." For instance, the Granted Wish Foundation exists "to provide wish fulfillment to disabled, disadvantaged and deserving individuals and families" (e.g., *Syracuse Post-Standard*, 18 April 2006), which certainly image-taints its recipients as not only truly pitiful, but also death-bound. Further, it advertises itself idolatrously by claiming that its donors "can do what God does everyday," i.e., grant wishes.

For some reason, the Make-A-Wish Foundation (that grants "last wishes" to children said to be "dying") has run some very peculiarly-imaged fundraisers. For instance, one group has taken to holding an annual Short Fat Guys Road Run, in which men whose waist size has to be larger than their inseam "run" all of one block while holding and drinking beer and eating Twinkies and other high-fat snacks. One might think that if they keep this up, they will

soon be "dying." The proceeds of the "run" go to Make-A-Wish.

Also, only a few miles away, a neighboring city held a "crow shoot" to try to get rid of some of the thousands of crows that had been befouling the city streets, and it offered the proceeds to Make-A-Wish–which had the good sense to refuse, at least in the first year that the offer was made. Crows have increased so dramatically in some places that they are beginning to drive out song birds, because the crows figure out where the song birds' nests are and eat their young. A county near Syracuse, New York that sometimes has as many as 50,000 crows decided to organize a 2-day crow-shoot–and to use the opportunity as a fundraiser for charity. However, most of the organizations to which the proceeds were offered declined them, including a service for battered women–we can only hope because they recognized what a deviancy image juxtaposition it would be. One of the first ones to decline the largesse was the charity that had been proposed by the shooters themselves, namely–and quite unfelicitously–the Hospice of the Finger Lakes, i.e., a service for people said to be "dying." The one exception to rejecting the money–i.e., the one to accept it–was a local food bank. Can we say it was not too proud to eat crow? When the plan became public, groups from all over the US began to make war against the idea of killing the crows, and somebody said it was like the abortion wars. But at the same time, other people from all over the country, most of them apparently bar patrons, called in to register for the event. The newspaper published what sounds like a delicious recipe for "Potted Crow" requiring about 3 hours of simmering, apparently because crows really are as tough as the proverb about "eating crow" makes them out to be (*Syracuse Post Standard*, 1 February 2003).

*A business manager wrote that when job applicants come with a "take me as I am" attitude, as manifested in their appearance, this is a red flag for potential problems of interpersonal relations and team work on the job (*Newsweek*, 28 June 1999). This has implications or lessons to the debate on valuing of persons versus of their roles, as well as to personal appearance projection, and to how to prepare people so that their entrance into a new role will be successful, rather than leading to a role failure.

Some Language Issues

*Many, many times in this column, as well as in SRV teaching, the problematic issue has been raised of using language in order not just to image-enhance a party, but to disguise realities. This can go so far that people laugh at the disguising term, which of course is then no longer image-enhancing if it ever was. We encountered a recent example, though it would be a stretch to say the term referred to a "human service," namely a strip club that featured nude dancers advertised itself as having "fabric-free entertainment." (We will refrain from revealing to readers where this can be found!)

*Many people seem to have difficulty exercising good judgment when it comes to unpleasant factual realities about a devalued party and its condition. For instance, as noted in SRV teaching, it is very problematic for people to try to image-enhance and role-valorize a person by claiming or pretending that the person fills a role, when in fact it is other people who carry out the activities and obligations of the role for the person. Sometimes this is expressed in the names given to people's roles, including names that are outright ridiculous in light of the person's capacity (or incapacity) to carry out the role. In essence, lies are being told about the person and the role. Observers, including possible integrators, may go along with this charade because they do not want to offend feelings, or be perceived as intolerant and devaluing, and they may even repress the discrepancy between what they actually witness and what they say or agree to. But repression into unconsciousness is a worse problem than dealing

forthrightly with negative feelings and attitudes, or even with just plain negative facts.

Another example is when people put image preservation above being fair and just to other people who need to know important facts about a devalued party. For instance, a person might not control their excretion, and may soil not only their own clothes but also whatever they sit on. When such a person is sent as a guest or visitor to someone's home, their hosts may not be told of this. If the person then does soil the hosts' fine upholstered armchair, this is not apt to contribute to positive attitudes towards that person, or even towards an entire class of persons. The same kind of thing might happen in work situations. Unfortunately, even SRV proponents and practitioners have engaged in exactly these kinds of deception.

*Both a juvenile detention center in Delaware, and an Episcopalian-run center for troubled and delinquent youths in Lake Placid, New York, have the peculiar name Camelot. The one in New York State is Camelot-St. Francis Academy. It has "mainstreamed" some of its residents, who come from other locales and states, into the local public school, but angry parents berated the facility when they found out that among the pupils "mainstreamed" into their schools were a repeat robber and murderer, and a felony sex offender (AP in *Syracuse Herald Journal*, 16 November 1993). Not good press for integration.

*In an article about impaired people working at jobs in ordinary industry, it was reported that the term "sheltered workshop" is no longer used to refer to sheltered workshops. Instead, such settings are called "segregated centers" (*Syracuse Post-Standard*, October 2011). This is yet another example of terms that are very unrevealing, in that neither "segregated" nor "center," nor the two together, say that such settings are meant to provide work and work training. After all, it could be a center for recreation, education, medical care, etc. The term also negatively disposes hearers/readers to such settings, because anything segregated tends to be seen as bad, while anything integrated tends to be seen as good. One of the great advantages of the PASSING tool, and of PASS before it, is that PASSING and PASS parse services into many elements that go to make up service quality (or lack of it), which can sometimes reveal that even segregated services have role-valorizing features and practices, and even integrated services may have devalorizing ones.

*Very problematic is an Eagle-level Boy Scout Troop at a Syracuse, New York, nursing home, with members ranging in age from 67 to 92. Eagle Scouts are the highest level of Boy Scouts who take on the most difficult tasks to earn merit badges, but they are usually older adolescents. The name "boy scouts" certainly brings images of childhood to mind, even though an attempt at image-enhancement was made by calling it the Golden Eagle Scout troop. The troop members conduct meetings, go on occasional fishing trips, and work towards acquiring merit badges, just like other scout troops (*Syracuse Post-Standard*, 17 November 2003).

Issues of Integration *&* Segregation

*At this time in US public schools, 83% of teachers are white females, only 6% are African-Americans, and only 1% are African-American males (*Tavis Smiley Reports,* PBS, 13 September 2011). This is a big problem since so many poor African-American males have few good male role models, neither in their immediate families or neighborhoods, nor in the larger society, such as the sports and entertainment world.

Less than 50% of African-American males in the US who enter 9th grade graduate from high school (12th grade), and that does not even count the ones who have dropped out or been shunted into special education classes before 9th grade. Many of them expect a future of either early death or prison, just as middle-class white youngsters expect a future of college and marriage and family.

Many of the educational experiments to try to "save" young black males before they exit compulsory public schooling are de facto, even if not de jure, segregated. That is, entire charter schools in inner cities are now set up for African-American children, and some specifically for African-American males. It is remarkable that this almost total turn-around from the racial integration ideology of the 1960s and 1970s is hardly remarked on.

When the US Supreme Court decreed in 1954 that racial segregation in US public schools was illegal, vast hopes were placed in this court ruling, and "victory was declared up front," as Dr. Wolfensberger was wont to say. Now even *Newsweek* (17 May 2004) admitted that 50 years later, school desegregation has been "something of a bust." Left-leaning parties blame lack of enough legal follow-up and inadequate funding, but among the real (or realer) reasons are federal housing policies that have systematically segregated the poor into de facto urban racial ghettoes, and a growing social class divide between the well-to-do (who are mostly, though not entirely, not African-American) and the poor, so many of whom are.

*"Troop 1500" is a 60-minute film (2009?) about a Girl Scout troop in Texas in which the mothers of all the troop members are incarcerated in the Hilltop state women's prison there. The troop was started by social workers, who wanted to keep the girls connected to their mothers, and to try to prevent these daughters from ending up in prison like their mothers. The prison warden, a woman, tolerates the scout troop's monthly visits, but does not believe it is good for the girls because they may not see prison as negatively as she thinks they should in order to stay away from criminal behavior. The film documents the wrenching partings of the girls from their mothers at the end of each visit, and other discontinuities in the girls' lives, such as having to live apart from siblings. With the exception of one mother–a nurse who was imprisoned for committing "euthanasia" on one of her nursing home patients–all

the other mothers fit the unfortunate stereotype of prisoners: poor, racial minority members, who themselves came from very problem-ridden families. Like other Girl Scouts, these scouts work to earn badges, recite the Girl Scout pledge and sing the traditional Girl Scout songs, and go to scout camp–but their troop is segregated in a certain sense. Also, their troop leaders are not ordinary troop leaders, but social workers, and some of these social workers also mediate in meetings of the girls and their mothers.

*Sigh. It is very sad when one field or discipline fails to learn the hard-won lessons of another. In November 2011, it was reported that north of Toronto, Ontario, Canada, a new $40 million center on autism is to be constructed–which will house together 520 young people (presumably children and teens) with autism, who will not only live there but also receive their schooling there. The foundation behind the project says it will prepare the students to be "self-sufficient and have the life skills–like cooking, for example–that they need" (*Globe & Mail*, 25 November 2011, p. A14). This is nothing but a new, expensive segregated institution that apparently will have low expectancies for its residents (e.g., imagining cooking as an example of the life skills the students will be able to achieve). Sadly, the evidence of history from all other institutions for all other sorts of people is that living in them prepares people only for living in institutions, and not for living in ordinary society, not to mention the other problems that accompany such settings such as negative imagery and conditions that tend to generate abuse.

*Unsworth, T. (1990). *The Lambs of Libertyville: A working community of retarded adults.* Chicago: Contemporary Books (foreword by Betty Ford).

This is the true story of a segregated village in rural Illinois, for 180 mostly mildly to moderately retarded adults, but also some more severely impaired people. As with so many services, it grew out of attempts by desperate parents of retarded

people in the 1950s and 1960s to provide some education and daytime activity for their handicapped sons and daughters, since if the parents did not do it themselves, there were no services available. Two people–a woman who was recruited as a part-time teacher, and a man who was recruited as a bus driver–became interested in the plight of these handicapped people and their families, and began to think up and then implement things for them to do, all with the support of some parents. Their first joint venture was a pet store in a ritzy area of Chicago, called The Lambs Pet Store. This unfortunate name was derived from the New Testament scripture verse (John 21:15) where Christ tells Peter to "feed my lambs." Eventually the name was given to a farm (The Lambs Farm, which has the word LAMBS painted in big letters across the roof of its barn).

By the way, an interesting footnote is that the original number of people served by The Lambs was … 12, the ever-recurring number of service recipients since the early days of organized Christian services in Europe some 1500 years ago.

As would be expected of a service initially begun by concerned parents, the program is a mixture of good and very problematic. Among the positive elements is that the program believes that all retarded adults can contribute something, and that most can perform some work, and the work is real work, not fake work or work that is undone at the end of the day only so that it can be done once more the next, as used to be the case in so many sheltered work programs. There is also an emphasis on stability of abode, and the development of a sense of community among the residents and the servers.

However, the program is riddled with eternal child imagery, and with overprotectiveness in the face of a perceived hostile world. Also, the program is committed to serving large numbers of devalued people together in congregated settings, even at the same time as some of these people hold ordinary jobs in ordinary businesses–they commute to and from the farm to the big city each day–and otherwise show themselves capable of a great deal.

The story is also full of incidences of deviancy image juxtaposition that are not recognized as problematic, and that are in fact embraced because of the short-term up-front benefits they bring. For instance, in addition to its problematic name, the farm built nine identical houses, called group homes–each housing, once again, 12 residents–right next to each other on one part of its acreage; and there is also on the farm a 40-bed building called "the dorm" which served as an intermediate care facility for 40 more severely impaired residents. The farm has also had people working there as an alternative sentence to jail time for some crime they had committed.

Also, because The Lambs Farm relies on visitors for much of its income, the place seems to be overrun with them–boasting of more than 300,000 visitors annually–which raises the serious question whether it is a home, a working farm, or an amusement/entertainment facility. Unfortunately, this book is laudatory rather than critical of everything that has been done, though it does report that others have been critical of at least some elements of The Lambs operation.

The Lambs is repeatedly positively compared to "institutional programs," this latter term referring to the dark days of crowded state institutions prior to the service reforms of the late 20th century, with no recognition that The Lambs Farm could itself be considered an institution, albeit more pleasant than the big bad old ones.

One of the predecessors of The Lambs Pet Store and The Lambs Farm was a service located in part of the former Hull House, Jane Addams' initial social work establishment in Chicago.

The evolution of the service is a classic example of typical service development from small to large, informal to more and more formal and formalized, volunteer to paid, and from whatever fruitfulness it once possessed to much lowered fruitfulness.

Normalization is mentioned several times (pp. 3, 134), and each time as something in opposition to The Lambs program.

Issues of What Works & Evidence Therefor

*From some quarters, there have long been calls for research to be done on SRV. While such research would of course be welcome and, one hopes, instructive, it has also long been pointed out that a great deal of research has already been done on many of the components of SRV, such as the power of expectancies, the reality of transfer of meaning via image juxtaposition, the reality of human unconsciousness and repression of things perceived as unpleasant, etc. Here is another example.

Public schools in the US are in bad shape, with large numbers of students, even of ordinary intelligence, failing to learn and perform. Unimaginably vast amounts of money are poured into the schools, new reform schemes are instituted and succeed each other very rapidly, and yet there is little or no improvement. Now, we are told that a "Harvard professor"–that is the pinnacle of academia–"has made a discovery with the potential to transform public education." He went to "public schools that are performing near miracles in deeply troubled urban districts," observed what they were doing, identified five strategies they were using, and then applied the same five principles to failing schools. As a result, there were dramatic rises in the measured proficiency in major subjects of students in the formerly failing schools. The five principles that were applied were: (1) giving frequent feedback to teachers, (2) using data on individual students to guide their instruction, (3) employing much tutoring, (4) increasing instructional time, and (5) maintaining high expectations for the students. Neither smaller classes nor increased spending per pupil were found to have any effect on student performance (*Syracuse Post-Standard*, 18 December 2011).

Of these five principles, SRV builds upon the power of expectancies (5), instructional time and

tutoring (3 and 4), and individualization which might conceivably be facilitated by data on individual students (2). The size of the recipient grouping (in this case, the number of students in a class) is emphasized in SRV as being potentially either facilitative or inhibiting of competency-development, but here apparently it had no measurable effect.

Sadly, the article reporting these findings said that no one so far has been able to say for sure what makes good schools work.

*A Cornell University history professor made something of a splash in December 2011 when he gave a speech about the sad plight of so many African-American youngsters in the US today, especially young males. He pointed out that popular culture presents as role models to them almost only people in sports such as basketball and football, and in the entertainment industry, with many young black males reporting that they have never met a black person who had gone to college or graduate school–and this despite the fact that there are more board-certified black cardiologists than black players in the National Basketball Association. He said, "We are up against … the tendency of young people to imitate what they see" (*Syracuse Post-Standard*, 18 December 2011). Of course, readers of this *Journal* remember that imitation is one of the themes that runs through the many implications of SRV, and that SRV implementers would build upon.

*Here is what Dr. Carter G. Woodson, called "the father of Black History," said about the power of mind-sets: "When you control a man's thinking you do not have to worry about his actions. You do not have to tell him not to stand here or go yonder. He will find his 'proper place' and will stay in it" (*Syracuse Post-Standard*, 28 December 2011). This speaks also to the power of an internalized mind-set about one's own capacities and proper roles–again, consistent with what SRV teaches.

*Azar, B. (2010, November). Your brain on culture. *Monitor on Psychology, 41*(10), 44-47. Recent studies have found that "what the brain finds rewarding reflects the values of the dominant culture" (p. 46). This certainly supports a main point of SRV, that people generally aspire to what their culture values positively.

*While SRV training and related events as conducted by the Training Institute and many of its colleagues have emphasized universals, and helping workshop participants to think at a high, universal, and abstract level, it is also the case that people relate more to very specific and personal instances and examples. As the writer Josephine Tey noted, "The sorrows of humanity are no one's sorrow … A frisson of horror may go down one's spine at wholesale destruction but one's heart stays unmoved. A thousand people drowned in floods in China are news; a solitary child drowned in a pond is tragedy" (*The Daughter of Time*, 1951, p. 40). This underlines both the importance of interpersonal identification (one of the themes that runs through the many implications of SRV); and for SRV teachers, the importance of finding and citing compelling stories that illustrate the universalities of social devaluation, wounding and role-valorization as a remediative strategy. However, the challenge with this inductive method is to be sure to elucidate the universal that the particular instance illustrates.

Also, one drawback of vignettes is that their immediacy, and the interpersonal identification they tend to elicit, can also be an obstacle to seeing certain universal facts. For example, a population-wide sampling may show that Factor X is extremely highly correlated with Factor Z– but there may be an instance where a particular person is exposed to Factor X without also showing Factor Z, and when people hear the vignette about this particular person, they conclude then that Factor X does not have a correlation with Factor Z. This can make people very impervious to hard facts, and is also an obstacle in getting

people to understand and accept "evidence-based practice." This is exemplified by the recent finding that yearly mammograms are not the cancer-detecting lifesaver they had been thought to be. In fact, such massive screening can cause problems such as overdiagnosis (i.e., report of a "cancer" that is actually not there). The biggest contributors to saving lives of people with breast cancer have been greater awareness of breast cancer and its symptoms, and better treatments for it (*Globe & Mail*, 25 November 2011). But if people know someone whose cancer was detected by a mammogram, then they will discard the overwhelming population-wide evidence because of the immediate case that has a face and a name. Thus, getting people to accept findings such as the above can be very difficult.

It is particularly people who teach SRV who need to be sophisticated about issues such as this.

*Of all the high-order strategies promoted to change societal behavior toward disadvantaged groups for the better, two stand out as major characteristic choices. One is the legal strategy that relies on litigation and the passage of laws, with concomitant regulations and governmental rulings. The second strategy is trying to change people's values and internal attitudes through social influence techniques, especially education, persuasion, use of imagery, modeling, the promotion of certain lifestyles, etc.

The social influence and persuasive strategy is more apt to change what is in people's minds and hearts so that they will want to do what they think is the right thing. It is also apt to take more time, but is more likely to bear an abundance of fruit–though unfortunately for the influencers and persuaders, some of the outcomes and benefits of such a strategy may not become obvious until future generations.

In contrast, the legal strategy primarily seeks compliance to external forces and structures. Out of their respect for the law, and perhaps in consequence of a pattern of compliance that may

become habitual, some people will in time internalize what the law requires, but such internalization is much more likely to occur from an attitude change strategy. Also, the legal strategy would resort to force if compliance is not forthcoming, and this could even make people resentful of what the legal strategy is pursuing, and resistive to it. Thus, at least in the long run, and often in the short run as well, the legal route is a much inferior strategy to the social influence one.

The amazing thing is that while many people would not dispute that the social strategy is much more likely to produce internalization, and to be stronger and less resistant to assault once established, nonetheless for various reasons they continue to favor and pursue the legalistic strategy. Of course, in all likelihood, they do this not only in regard to any specific issue at hand, but in regard to any number of societal and personal issues as well.

Miscellany

*According to a report that recently received wide attention, more than one out of 10 Americans over age 12 are on anti-depressant drugs, with one out of 25 teenagers on the drugs, and more than one out of every four American women ages 40-59 on such a drug! This underlines that our contemporary modernistic culture is becoming a drug-dependent society, with millions of people being caught up in the chronic sick role. However, the media analysis of these facts said that perhaps women are simply more likely to seek help for their mental problems than men, although one woman interviewed said she started taking the drugs just because she felt overwhelmed with the busy-ness of her life (*ABC News*, 19 October 2011). Obviously, neither the drugs nor the analysis of drug-taking get to the root of the problem.

Especially relevant to SRV is that the taking of drugs, including of mind-affecting drugs, is becoming normative; and the drugs have some short-term, but especially long-term, devastating effects on both physical and mental compe-

tence. However, the ideological commitment of our contemporary society to such drug use is so strong as to be able and willing to resist all empirical evidence about drug use, as noted in a previous item.

*A several times married and divorced woman in her mid-50s, who had several children (all but one of them grown), left her privileged life in California in the early 1980s to live with prisoners inside one of Mexico's most notorious prisons, La Mesa in Tijuana. Eventually, she founded a serving order of nuns to do the same, and to help prisoners' families and assist the prisoners when they are released back into society. Now known as Mother Antonia, at 84 years old–30 years later–she was still doing this work. She refers to the prisoners as her sons and daughters (note that these are valued roles), and she treats each one as if he or she were a precious, lovable and loved child of God (also possibly conceivable as a role). She has been able to recruit the trust of both prisoners and prison staff and guards, and even quelled a prison riot when even armed officers and the militia were afraid to enter the prison (CBC Radio documentary "Faith Inside the Walls," late 2011). ॐ

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